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GREAT BRITAIN'S RANK

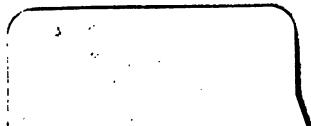


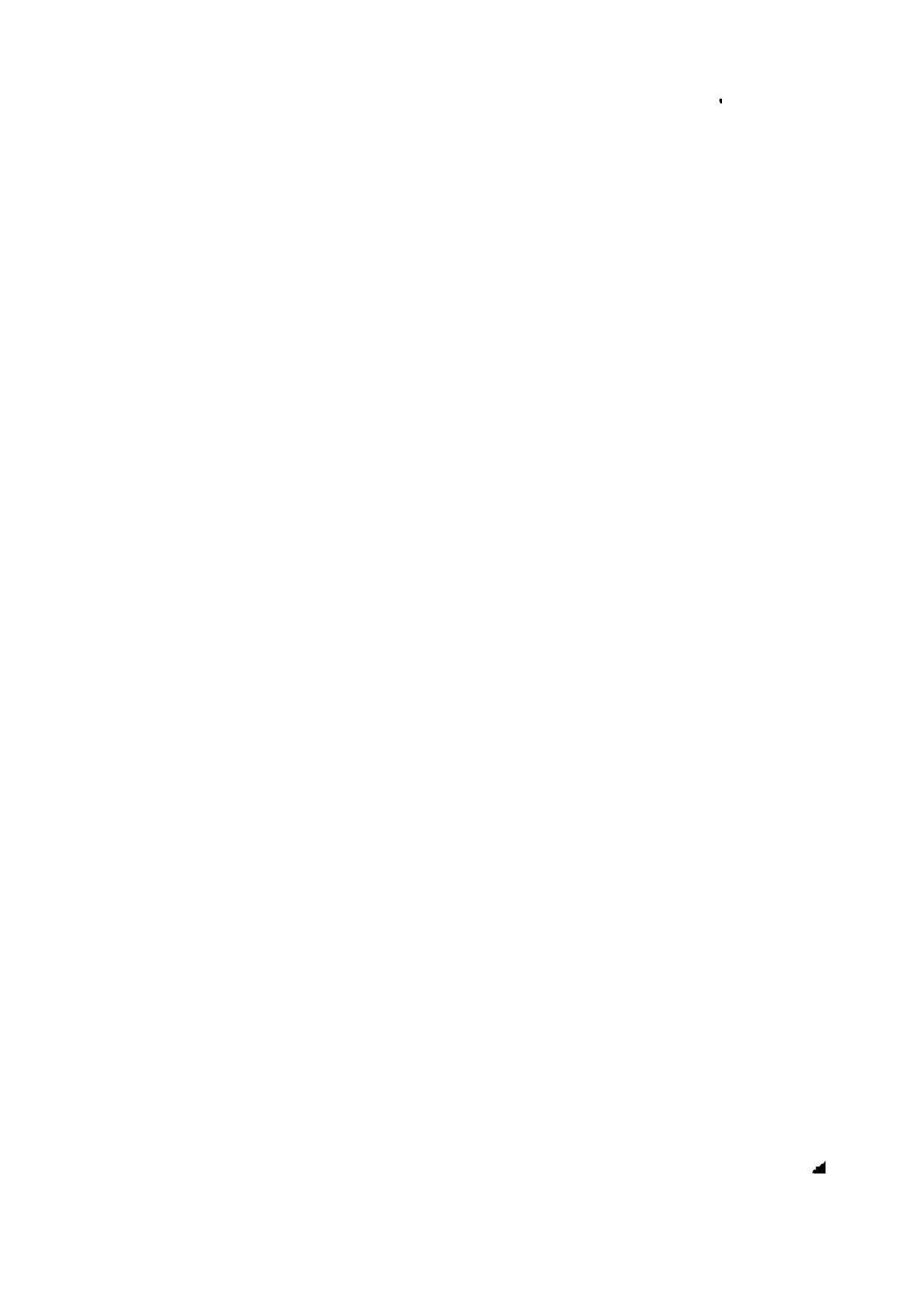
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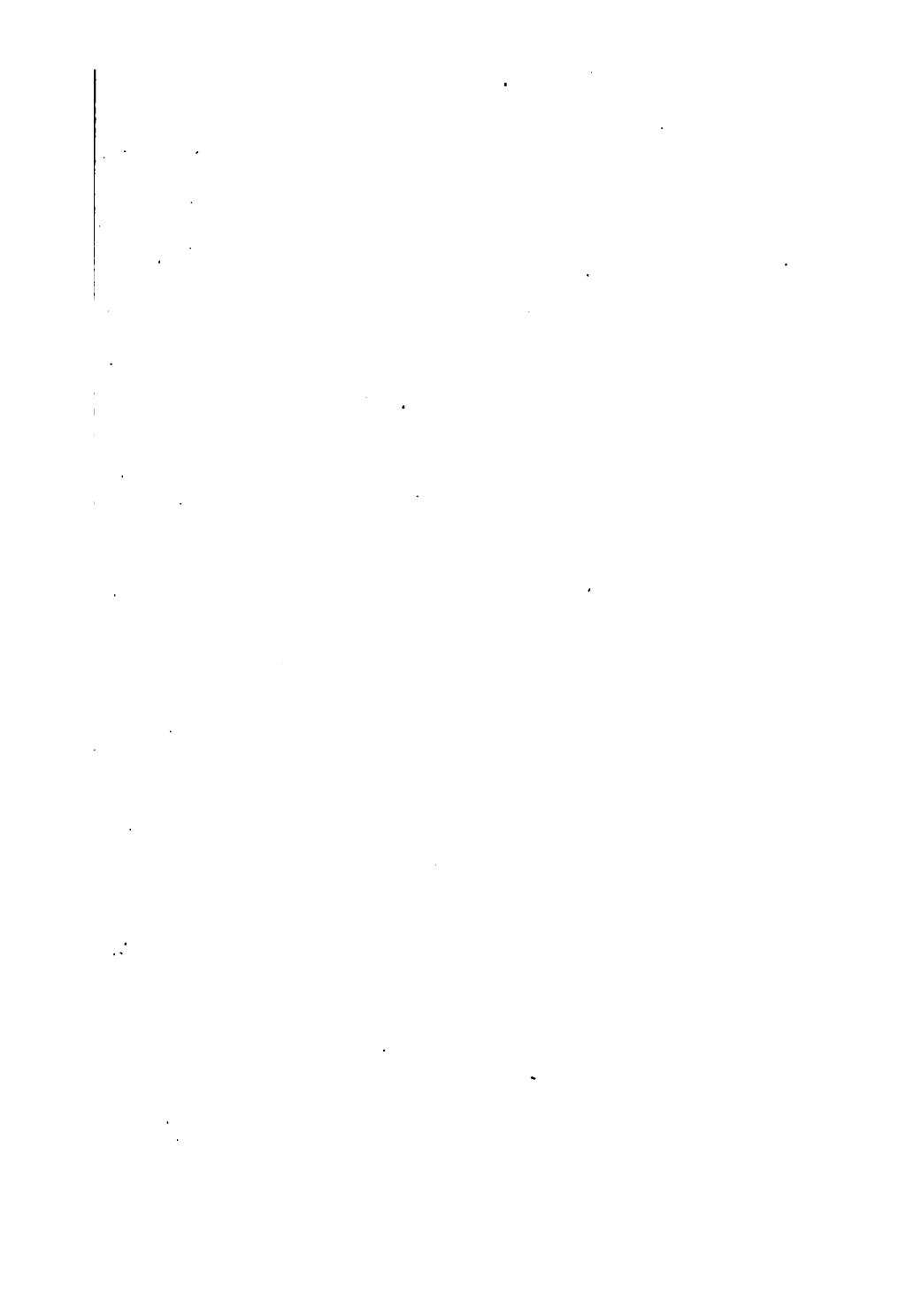
R. N. ADAMS.



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GREAT BRITAIN'S
RANK AMONG THE NATIONS;
AN ANSWER TO OBJECTIONS

URGED AGAINST A BELIEF IN

OUR NATION'S CLAIM TO ISRAEL'S BIRTHRIGHT.

—BY—

R. N. ADAMS;

AUTHOR OF

"Nebuchadnezzar's Dream; or Britain, the Universal and Last Empire," "The History and Principles of Good Templary,"
"Who were the Saxons?" "Historic Sketches,"
"The Sacred Harp," &c.

"Make truth itself the object of your inquiries; Pursue this object with candour and impartiality, with liberality and independence, with laborious and thorough investigation, and with patience and perseverance."—Dr. L. Woods.

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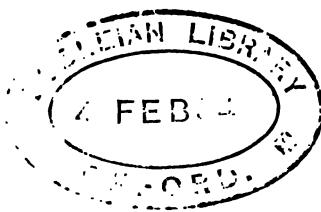
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PREFACE.

"HAD no message come to us from the fountainhead of truth, it were natural enough for every individual to betake himself to his own speculations. But a message has come to us, bearing on its forehead every character of authenticity ; and is it right, now, that the question of our faith, or of our duty, should be committed to the capricious variations of this man's taste, or that man's fancy. *Our* maxim, and *our* sentiment ! God has put an authoritative stop to all this. He has spoken, and the right or the liberty of speculation no longer remains to us. The question now is, not 'What thinkest thou?' In the days of pagan antiquity, no other question could be put ; and the wretched delusions and idolatries of that period let us see what kind of answer the human mind is capable of making when left to its own guidance and its own authority. But we call ourselves Christians, and profess to receive the Bible as the direction of our faith ; and the only question in which we are concerned is 'What is written in the law? How readest thou?' The Bible will allow of no compromise. It professes to be the directory of our faith and claims a total ascendancy over the souls and understandings of men. There is no way of escaping after this. We must bring *every thought into the captivity of its obedience* ; and close as ever lawyer stuck to his document, or to his extract, must we abide by the rule and the doctrine which this authentic memorial of God sets before us !"

It is doubtful, whether history can supply a parallel to the rapidity with which the conviction of the Israelitish origin of our people has spread through the great Empire, it is our privilege to own. In the space of ten or twelve years, it has developed from the initial stage to one of an intensely absorbing interest ; from being regarded by most as simply a romantic story, fitted to excite our wonder, and in some cases to provoke contemptuous derision : to one of logical form, and historical demonstration. It has penetrated from the centre, to the most distant outposts of the Empire, and beyond ; finding in every corner an intelligent acceptance of its forcible arguments. It has literally taken hold of the people, and by them has been carried in all directions, and proclaimed in almost every city, town, and village owned by the British race. Thoughtful men and women, of all creeds, and in all climes, have applied their powers of reason to the examination of its claims ; in most of which cases, the result has been an acknowledgment that the evidence presented demands their confidence. The testimony of most diligent and careful students being generally to this effect, "It is more difficult to reject, than to accept," "The more we read, the more carefully we look into the facts of the case, placing history and prophecy side by side, the more forcibly do we feel the convincing influence of its claims." So that there are tens of thousands who firmly believe that the British people are none other than the descendants of the ancient Israelites—the seed of the Great Hebrew Patriarch, the "Friend of God."—that they are the people who, together with the Jews, are to inherit the sublime prophetic promises of Sacred Scripture.

Already an extensive literature has been produced in propagation of the question, and by the enthusiasm of advocates may be seen in all directions, ranging in size from the leaflet to the respectable-sized volume. Amongst those who have embraced the views thus promulgated, are to be found men of no mean calibre—men of thoughtful, devout, and reverential character—men whose love of, and deference to, the teachings of the Bible cannot be for a moment questioned—men who know the saving power of the death of Jesus Christ. Amongst them may be found men who have established their reputation in literary and scientific circles, in such a manner that time shall not for centuries be able to efface their mark from the pages of history, and these have lent their aid in the establishment of this matter; while many who are young in literature, as well as in the harness of this debate, give promise of becoming men valiant for the truth.

Organisations have been established in many important centres, for the purpose of “procuring and circulating such information as is calculated to lead to the development and recognition of the fact that the British nation is identical with the ancient kingdom of Israel ; by propagating the mutual study of the historic and prophetic truths bearing on the question ; by meetings for discussing the topics involved ; by public lectures, and by such other means as may from time to time be deemed prudent.” Much good work is being done by the influence of such societies, through the enthusiastic manner in which they press the vital importance of the question upon the attention of the public mind.

It would, however have been out of the natural order of things, had a movement like this not raised an amount of strong opposition, and sarcastic or derisive ridicule. There has always been a class of men who have “thought they did God service” by opposing any kind of teaching which seemed to them contrary to their view of things as they should be. Where men have been “trained in a certain school of thought,” that is, have allowed themselves to be led into the belief that only within the boundaries of a certain line of arguments, or set of dogmas, is it possible for the *gem called truth* to lie ; and have been contented for years to acknowledge the professors of this school the only real custodians of that essential treasure, it is not the least surprising that they should be reluctant to depart from their ancestral traditions, and scholastic dogmas ; or that they should raise a cry of alarm on observing thousands diverging from those “time-honoured paths,” and striking out across new fields, and through more invigorating pastures. Our departure from the long-acknowledged paths of theologians and historians, has been the signal for an attack from both these companies, each class endeavouring to maintain the reputation of its own particular school, and vying with each other in the sore things they could say about us. They have on each side, it may be presumed, by this time produced the most powerful objections to our arguments that can be discovered or invented ; and our duty is either to refute them or accept the defeat.

The object of the following chapters, is to meet those efforts which have been made to show our matter and mode of argument, defective and false. Every subject which is worth believing is worth defending. How much more so is a subject of divine prophecy and

divine rule in the earth. If we have good solid reasons for believing that we are in very fact, the people whom Jehovah has promised to bless so richly above all other families on the earth, are we not highly censurable if we do not endeavour to awaken our fellow citizens and joint heirs in the same noble privileges, to a knowledge of the exalted position we are called upon in the mercy of God to occupy? Still more, then, is it incumbent upon us to challenge to the proof, those who deny our claims to a share in this special divine arrangement.

The method adopted has not been so much that of bringing fresh arguments and new facts to bear upon the question—although the author has confidence that something fresh and probably original will appear in the statement, as well as in the application, of facts drawn from various sources, in the chapters as they succeed one another; but the desire has been to arrange, as nearly as possible, the most important objections in historical order, and then to deal with each one on its merits, showing—first, that it is futile as an adverse argument, and then, that in most cases, instead of being a weapon for our discomfiture, it is one in reality, when thoroughly understood, which can only contribute to our support.

Whatever arguments may be brought against our claim to a Hebrew descent, none are foolhardy enough to challenge our statement in reference to Britain's present rank among the nations. Whether it be as we argue or not, that Britain now stands in the van by right of her inheritance in the Grand Charter of the Hebrew race, given to Abraham, there is no one conversant with contemporary history who would deny that Britain is in every sense the Greatest Nation of this century. An admirable proof that it is so is furnished by "The Scale of the Nations," issued by Mr. Guest, of London, which shows at a glance the relative position of all the modern nations. In all the leading features of national energy Great Britain, with her colonies, is there shown to a demonstration to stand in the first rank. The object of this treatise is to show that this first rank can at the present time only be the lot of those who have Abraham to their father.

In sending this little book upon its mission, I do not presume to suppose that others have not thoroughly met the objections of our opponents; but my opinion is, that such an arrangement as I have endeavoured to provide, somewhat in the form of a handbook of objections and answers, was much required in the prosecution of our great work; and I send it forth, convinced that my effort will be acceptable to advocates of our cause, as well as to thousands who are inquiring their way.

There being a possibility that some well-disposed, yet withal critical, although, peradventure, not carefully-read persons in this particular branch of study, may confer upon my little volume the honour of a notice in the columns of the general press as well as in that division of the fourth estate more strictly devoted to religion; I have but one favour to ask, which indeed in justice I might claim. It is simply this, "Please be sure you have read my book before you venture on an opinion"; such a course will enable you to be fair in your remarks; and so you may avoid being charged in the language of Cicero, "*Damnant quod non intelligunt*."

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C O R I G E N D A .

Page 33, line 20 from top, for "their" read *there*.

- " 34, , 2 , top, for "exampler" read *exemplar*.
- " 38, , 5 , bottom, for "than" read *that*.
- " 41, , 22 , top, for "Olium" read *Olim*.
- " 54, , 4 , bottom, for "probmatal" read *problematical*.
- " 55, , 13 , top, for "sent" read *sent*.
- " 57, , 10 , bottom, for "irrevelant" read *irrelevant*.
- " 62, , 6 , bottom, for "decendants" read *descendants*.
- " 75, , 6 , top, for "Livitical" read *Levitical*.
- " 76, transpose lines 11 and 12 from the bottom.
- " 78, line 14 from top, for "lead" read *led*.
- " 85, last line, for "even" read *event*.
- " 86, line 12 from top, for "mein" read *mien*.
- " 103, , 26 , bottom, for "testant" read *Protestant*.
- " 106, , 16 , top, for "Annon." read *Anon*.
- " 140, , 10 , top, for "loose" read *lose*.
- " 140, , 11 , bottom, for "heiropglyphs" read *hieroglyphs*.
- " 140, , 20 , top, for "couclusions" read *conclusions*.
- " 144, , 4 , bottom, for "guttral" read *guttural*.
- " 147, , 4 of text, for "tenaceous" read *tenacious*.
- " 149, number of page, for "549" read 149.
- " 211, line 2 from top, for "lead" read *led*.



CHAPTER I.

INTRODUCTORY.

WHY WE SHOULD CONSIDER IT.

"I am so fully convinced of the right, the duty, and the advantages of free inquiry in every department of human study, as to be jealous of every attempt on the part of holders of opinions generally entertained by any party in the Church, to bear down innovations by a charge of heterodoxy, even when that charge is sustained by honoured names and by established prejudices."—*Dr. W. H. Stowell.*

With no remark are the advocates of Britain's Israelitish origin more familiar than the objection, "What good can come of studying this subject?" "Is it of any practical value?" "What good can it do us?" The questions are quite proper, and the spirit which they manifest is laudable. And in entering upon the discussion of this matter in these pages, it is perhaps prudent to spend a little time over a few thoughts suggested by the questions put; while at the same time it may clear the way, by preparing the minds of those who have not previously read upon the subject, for what is to follow; and may also stimulate those who are already conversant with the pros and cons of the argument to still further energy. Every topic must have its special reasons for claiming the time and consideration of men who have many other things to occupy their attention, and for presuming to call upon the generally careless to take an interest in its particular views of life and its surroundings. The reader is therefore invited to peruse these following propositions that he may judge as to the merits of our claims for attention.

1st. *It is an interesting and profitable historic study.* "History is science teaching by experience." History is always a delightful source of instruction. More especially if the particular line followed up lies through a period and a people not generally known. In such a case the characters and events are fresh to us, and, therefore, arrest the attention more thoroughly, and give more pleasure by their perusal. Besides, from an educational point, these same facts carry with them a very considerable importance, for much of our education is the proper study of history and a knowledge of historical events. No man is considered educated who is ignorant of the chief events of Grecian, Roman, and modern history; much less is any man an accomplished scholar who cannot speak of Egypt, Assyria, Babylon, Carthage, Israel, and other important ancient states. And so we argue, from an educational view, any subject which leads the mind into a minute and careful examination of history is one of profit, and cannot fail to be of an intensely interesting nature. This particular question, is based to a large degree on a connection of historical events with one another into a successive whole; and from their nature it is impossible to produce this result without

WHY WE SHOULD

threading our way through some of the most interesting periods of the world's history. But it requires application, and a determination to discriminate between things which differ, and to observe things which agree. To follow out the historic phase of the question requires patience, perseverance, and purpose; that is, if we are going to make the examination a matter of our own thorough satisfaction, it demands work and time. But if we are only in quest of superficial information, and desire at first only to learn the probabilities of the case, this question is replete with episodes of interest and delight.

We are at an early stage of the inquiry introduced to the grandeur of the old Assyrian Empire. We cannot pass through the annals of that nation without penetrating into its mighty city Nineveh, and observing the gigantic monuments of its ancient greatness, the grandeur of its palaces, the stateliness of its halls, the strength of its fortresses, and admiring the prowess of its defenders. Therein we see the skill of its architects, the wisdom of its builders, the sumptuousness of its princes, and the military genius of its heroes. While the walls of those palatial residences which have survived the destructiveness of ages, supply us with information of many national adventures; of war and of diplomacy. We proceed thence, and visit the great city Babylon, the city of gold, the capital of the Empire, which owned the renowned monarch Nebuchadnezzar as its sovereign, and there again we are met with the most surprising marvels of art, as well as records of human life which must awaken the soul of the most lethargic to animation and inquiry. We are called upon to traverse mountain and plain, to cross river, lake, and sea, and through them all trace the footsteps of men, while we stand at times in mute surprise at the strange occurrences with which we are brought into contact. We visit the scenes of battle, we see the rivers of blood as they flow from the fields of the slain, we pass by the little hamlet reposing quietly at the foot of some sweet valley, and see the swains at work in the fields, the matrons about their domestic duties, the children frolicking with each other as the lambs skip, and the steeds gambol on the hill side. We come upon the famine-stricken country and behold the gaunt forms of the dead and dying; and, anon, we wade through the meadows of plenty and are gladdened with the happy prospect of Nature's fruitfulness, and yet again the picture grows dark as we enter another country and find weeping and mourning, distress pressed down by tyranny, and misery increased by Roman cruelty. Children are torn from parents and put to death in a manner too exquisite for the cruelty of a savage monster, while the restrained parents, in full knowledge of the horrid brutality of their civilized tormentors, are racked with anguish and ineffectual resentment. Through scenes like these, and of a more varied kind, we promise the devotee of history to guide him, if he will follow up this subject of many complexions. He will find it neither monotonous nor uninteresting.

But beyond these thoughts it is a search into the wanderings of our own ancestors. That they did wander is a truth; whence they commenced those wanderings is the point requiring settlement

It is desirable in any case that we should have all the knowledge possible on this point. For ages men have been contented to suppose our nation to have sprung from a most heterogeneous mass, that we are a conglomeration of all sorts, and that no particular family can be sure of who were its ancestors beyond the era of their occupation of Britain. No subject gives more encouragement to look into this matter, nor has any other class of writers collected so much information, and classified so many facts and authenticated events bearing upon it as have our advocates, but the work is not yet complete. Many ancient documents of Ireland, England, and other places have not been thoroughly searched, and they have yet to tell their part of the story. But this one side of the question alone imparts to it an interest of no common nature. The great debate as to which of the three great families of the earth we belong to, is not settled by the methods of philology and ethnography, common to those who are deemed scientific explorers in those regions of thought, and we invite interested men of candour to follow the scheme our writers advocate, and judge of its appropriateness.

2nd. *If our views are correct, then our national inheritance lies revealed in the question.* Every patriot has a deep interest in his nation's future, yet none has been able to see a decade in advance of his own day. No man, however observant, has been able to tell his country's future. Although many have been prepared to die that that future might be creditable to their successors, and honourable to their ancestors, yet all before them was dark uncertainty. Every man who has the well-being of his country at heart looks forward to what it may yet become—to the honour of its name, and the extent of its commerce, as well as to the comfort of its inhabitants. But there is only one guide, by the help of which we are able to scan the nature of the events still future, and by its aid our subject is looked upon by us, as giving a clear and authoritative insight into the future career of our people. It has been the ambition of the rulers of every empire to secure the dominancy of the whole world. All in the past have failed and come to ruin. There is one to-day more ambitious of that great honour than any other, and efforts are made by it every year to make sure its progress towards that enviable goal, and the world, wilfully unconscious of the bold design, makes at present little resistance. But He who rules in heaven and earth has this great honour in keeping as the birthright of one, on whom he will bestow it in his own good time, and we do not believe that one to be Russia. It is the birthright of Israel, and of none else. If Russia be Israel then it is Russia's, and if Britain shall prove to be Israel, then British people are the inheritors of this great and divinely given honour, and to them also belong the privileges and blessings promised to the chosen nation of Jehovah. This point may be most satisfactorily settled by the study of the subject of this book, and is therefore a potent reason why we should urge a careful examination of this system of studying the records of the ages past and future.

3rd. *It unifies our plans of Biblical interpretation.* One great desideratum of our period is to have our Bible relieved of the diverse and antagonistic systems of interpretation. To young and

enquiring minds nothing is more perplexing than the contradictions of works professing to be "aids to the study of Scripture." One class of writers, whose names for scholarship and criticism stand deservedly high in general repute, we find most conclusively arguing for one set of doctrines, while on laying aside their ponderous and interesting volumes we take from our book shelves those of another class not less famous, which we find are diametrically opposed to those we have just perused, and after following their pages for some time we are bewildered by the cogency of the arguments produced in opposition to those we had before thought well arranged and logically worked out, and we feel almost confounded as we make an effort to decide between the two contending schools : and unless we become the prejudiced partizans of the one or the other, we are compelled to lay them both aside and take the Bible as its own interpreter. Nor is there anything which serves the schools of sceptical critics more than this rivalry, and sometimes abusive opposition, among the defenders of the Bible, as the sure word of God. Any system, therefore, which professes to go between the rivals, casting a fresh light upon passages which have been the cause of this disunion, thereby dissipating the illusions of error, and setting forth the truths of the Bible in harmonious agreement, must possess claims of a superior nature, at least to an impartial and thorough investigation.

4th. *No other system so clearly defines Jehovah's purpose in history and prophecy.* In every department of the physical universe plan and purpose are evident. We find none of the works of creation out of harmony, or devoid of design and adaptability. All things are perfect—whether we refer to the mighty systems of worlds travelling in their allotted spheres, or speak of the tiny insect whose existence is but for a day. If then in the creation He has made everything so wondrously complete and beautifully adapted to its purpose, we should expect to find human history bearing the same stamp of divine formation and wisdom. Shall history then be without purpose? May we suppose there is no design in its development? Has man merely a haphazard course to run? Or is there a well-defined goal in which the whole aggregate of human events shall ultimately be consummated? Our answer is the affirmative of the last question. All the changes in the historic kaleidoscope are but the movements toward this great summation. But we may search hopelessly through all other systems, for a plan by which we could follow out this divine purpose to a satisfactory issue. They pass it by negligently, as if they supposed that now God took no notice of nations as such, and dealt only with individual persons. But still the great scheme revealed in the Bible is one of *national choice* as well as individual interest. Each man is responsible directly to the Author of his being, and is directly interested in his own salvation by the sacrifice of the Lord Jesus; yet the grand purpose of God's dealing with the human race is on the plan of nations. He has chosen one race as his special people, and although they are now unknown as such, although there is now an apparent blank in their national Jehovah-blessed history, during which the Lord is choosing out from the inhabitants of the world, *members for his Church—the Lamb's Bride*,—yet when that

gathering has been accomplished—when the Church has come to maturity—then the national life of Jehovah's people shall be resumed. In these things we perceive history and prophecy in beautiful agreement. Starting with the words of Jehovah when he selected Abraham as the fountain-head of his chosen race, we follow on down the stream of time, and discover prophecy fulfilled in history to our own day, through a certain people whose present position in the commercial, political, and social affairs of the world is in exact keeping with the prophetic description of Israel on the eve of her restoration to divine favour, and into possession of the Fatherland. In this review of history we find the most striking counterpart of the prophetic page.

5th. *There cannot be a more effective weapon of offence or defence against scepticism.* The Bible has for the last eighteen hundred years, been assailed by those who have presumed to deny its Divine inspiration. In its defence thousands of volumes, large and small, have been written, and yet the opposition is not silenced or satisfied ; but once let this question be settled, and there cannot possibly be found one excuse for unbelief in the Divine origin of our Scriptures. The marvellous way in which prophecy is seen to dovetail with history, puts the objections of scepticism, at once and for ever, out of place. If for no other reason than this, the question demands a thorough and reverent consideration. It may, of course, be argued that Christianity is itself an evidence of its own origin being from God, and that the history of the Jews is another argument which cannot be set aside ; but we know that the opponents of inspiration find methods of combating, to their own satisfaction, the facts urged in favour of these two propositions ; and in no age have they boasted of success more confidently than during the present. But let us once find Scripture fulfilled in the manner for which we contend, and opposition must cease. We not only bring out some of the most striking fulfilments of prophecy, but we relieve certain passages of Scripture from ambiguous, and even unnatural interpretations, and find a meaning in them in exact conformity with the language employed by the seer ; and in very many cases, these are the very passages over which sceptics have lingered so long, and by the aid of which they have dealt many serious blows at the defenders of the Bible. By removing this ambiguity, and in its place supplying a plan, showing the clearest harmony through the Divine scheme of human affairs, we are able to bring the most direct evidence of the hand of God in history. From Adam onward we can see the general unfolding of one grand purpose, in the events which make up the sum of human life on the earth ; and by taking this as the basis of interpreting yet unfulfilled prophecy, we can see the completion of that purpose in the glorious time, not now far in the distance, of the future. The power of our arguments has already been acknowledged by many who had, before seeing them, been strong-minded partizans of scepticism. Many have reason to thank God for the light brought to bear on Divine truth by our plan of showing the beautiful harmony existing between the Book of Prophecy and the records of history. But the unconsidered opposition which we meet with from within the circle of the Church is of the most discouraging nature, as well as being the most powerful check on the progress of our good work. This comes

chiefly from the clergy, who seem to be too well satisfied with things as they are, to move themselves for the sake of looking seriously into any fresh thoughts that may be advanced in favour of a simpler apprehension of Jehovah's dealings with man. There is nothing simpler, or more beautifully perfect, than the evangelical word of the Gospel, no Divine truth enforced with more care and affectionate entreaty than salvation by Jesus Christ. Thank God we live in an age when Gospel light is clear and bright, and is heralded by many an honoured harbinger. But still the general notions of God's plan of man's recovery from sinful degradation to more than Eden's blessedness, are confused and contradictory ; and this is the branch of Biblical study to which our investigations more particularly tend.

6th. *If we are Israel, God has told us that he will be inquired of by us, to do these things for us.* Many good Christians have the notion that if we are Israel all the good promises will come, whether we bestir ourselves in the matter or not. That our interest, our study, our solicitude and our prayers in this matter can be of no avail, "because" they say, "if God has determined to do these things for us, we can neither facilitate nor retard their accomplishment, they shall come whether we will or no." Scripture teaches us otherwise. God does not bless a careless and supine people. He sends his favours to the inquiring, thoughtful, expectant servants, to those who ask of Him, He gives bountifully, to those who ask not, He gives not : "And they shall say, this land that was desolate is become like the Garden of Eden ; and the waste, and desolate, and ruined cities, fenced and inhabited Thus saith the Lord God of Israel, *I will yet be enquired of by the House of Israel to do it for them : I will increase them with men, like a flock.*" (Ezek. xxxvi 37.) This passage taken in connection with many others should show us that it is Israel's place to supplicate Jehovah on behalf of her restoration. It is to come about in answer to her prayer. And this shows that before it takes place Israel must have become aware of her origin, must have come to "remember the rock whence she was hewn, and the pit from which she was digged." Such cannot eventuate without search—without careful inquiry into historic records, and traditional lore. Israel must therefore search out her identity, must prove her title to the grand estate, which God has thus promised to restore to her ; and then present her claim clearly made out. If therefore the testimony of history, and the indications of prophecy, point out our nation as Israel, is it not right, is it not incumbent upon us, to make sure of our inheritance, and claim it ? There is at present a powerful nation anxious to usurp it, without showing any claim, and without desiring to possess any title to it beyond that of conquest. But only the one whose title is good, can ever possess that most covetable estate of the world. The less anxious we are, the more supine we show ourselves to be, the longer shall our possession be deferred, yet if we are Israel, we *shall* seek after it, we must inquire of the Lord to do it for us, and He will plant us on the mountains of Israel. The Kingdom can only be restored to Israel when Israel is prepared to receive it. But Jehovah has engaged that she shall become prepared. And even now many thousands of Britain's people in all corners of the earth *are convinced of their heirship.*

8th. "*The Church*" dispensation is about to close, and a new order of things is impending. By almost the common consent of prophetic students, the Second Advent of the Lord is believed to be at hand. At His coming, those who compose "the Church," the "Bride of Christ," shall be called away to the marriage supper; and the Church shall have ceased to draw members from the children of men. The era of the Gospel shall then close, and a new system shall be ushered in, after, perhaps, a short transition period. Is there not good reason why we should make careful inquiry into such a stupendous subject as this? Then its only solution lies in the course pursued by our writers. They may not all see it, yet they are prepared for it, because they have the key. When the Church is withdrawn from the earth Jehovah shall revert to his original plan of dealing with mankind through a nation, and not through a Church. Do not suppose that, by this, is meant that only people of one nation shall be among the saved or godly of that period—far otherwise. Never was there such an era of general godliness on the earth, as shall then ensue; for a "knowledge of Jehovah shall cover the earth, as the waters cover the deep." Those shall be the days in which evil shall disappear, and righteousness reign supreme. But the whole earth, and its inhabitants, shall be under the dominion of one race, and that race shall be under immediate Divine superintendence, and control. But all nations shall worship Jehovah.

9th. *After the rapture of the Saints, Israel, God's own chosen Nation, shall be reinstated in Divine favour.* And this reinstatement means, that Israel shall thenceforward for ever be God's special people; and must be the centre of religious service and devotion. The people of that nation, although not exclusively blessed, shall be the immediate care of their Divine Protector, and all things must contribute to their well-being. The Saints who are caught away to meet the Lord in the air, do not return to compose the inhabitants of Palestine. They become associated with Christ as the bride and the bridegroom; and become no more identified with earth's history than the Lord himself; although in some way they are said to "reign with Christ a thousand years," yet this is "a reigning *with Christ*" over some who are the subjects of His kingdom, not members of His body, as the members of the Church are. Christ, therefore, has a kingdom over which He shall reign, as well as a Church which shall reign with him. What then, is this Kingdom? We know what the Church is: Israel restored is the Kingdom which shall on the Lord's return be made glorious in the earth; while all other nations shall be subject unto it, under the Great King. Here, then, is the kernel of the question: Does Britain stand as the representative of this Kingdom? Is it the lot of our people to be called to this grand destiny; or are we only *Gentiles* whom at His coming the Lord shall judge with the severity of His indignation, for the continued rejection of His love and grace during Gospel times? Shall our people be among those upon whom His wrath shall be issued, or among those who are taken into His protection and Divine care? If we are Gentiles, there is a severe chastisement in store for us. If we are Israel, there are blessings inexpressible awaiting us.

Are not these some very good reasons why our careful attention should be given to this question of whether we are Israel or not?

And are they not enough to show how very important the matter is? Then the writer, humbly, yet anxiously, requests the reader to devote a serious and unprejudiced consideration to matters of fact and argument put forth in the following pages, that they may serve to lead the mind in the true direction for the elucidation of our Nation's Origin and Destiny.

CHAPTER II.

THE REV. DR. BONAR IN RE "ARE WE THE TEN TRIBES?"

"The fear of transgressing the boundaries of received opinion in religion, is the greatest impediment in the way of gaining satisfactory knowledge of Divine Truth."—Rhodes.

"No man's name should shield him when he perverts the truth."—Powell.

Amongst students of prophecy no man is more deservedly popular—especially among the Scotch—than the Rev. Dr. Horatius Bonar. Beneath my parental roof, no man's name was oftener mentioned, with respect and affection, than was his. His beautiful poetry on Scripture subjects had always been a pleasure to my imagination, and a delight to my prophetic studies, while from his prose writings I have always derived instruction and food for thought. No wonder either that all this should be, although I have never been on his side of the globe, and he has been ignorant of my existence; for there are other ties of union, other means of acquaintance, than those of sensible intercourse. There is a community of thought and similarity of mental leaning which, perforce, draw minds into affectionate relations. But beyond this, he was more to my family than any such sentiment could suggest. He was almost the "idol pastor" of my dear departed mother. It was he who first delighted her soul with his eloquence, impregnated her mind with the Gospel of Life, and in his pastoral capacity won her heart for the Master, at the same time impressing upon her memory lines of affection, which time and distance failed to efface. He was always held up as the embodiment of a perfect minister of Christ, to a pure and faithful Church. It could not, therefore, be that I should do otherwise than also give him a place in my heart. He has always seemed to me to bear the untarnished character of a noble Christian. All I knew of him seemed to lend force to this opinion. As a minister among fellow ministers, he has always stood upon a high and distinguished platform; as a preacher he has never waned in power and interest; as a public man he has borne himself well before his countrymen. In his own department he has ever maintained a good reputation for scholarship and criticism. He has printed his name with a strong and steady hand on the scroll of ecclesiastical history, and has secured a conspicuous niche among the religious poets of the century. I have felt called upon to say these things of him, because otherwise I might be regarded as bearing to him a feeling of resentment, or at least of being unacquainted with the very excellent qualities of so prominent a man, because of the things I shall feel compelled to state regarding his very strange treatment of the arguments used in defence of our British Israel thesis. Of the venerable doctor I shall not wilfully say one slighting word, but shall merely deal carefully, and, if possible, charitably, with his repudiation of the basis of this very interesting, beneficial, and important question. His manner

and matter shall supply me with all the material for review, while *he* shall still remain dear to me as a Christian man, and a minister of that life-giving word of truth, as it is in Jesus the Saviour of our souls, the Lamb, the Head and Glory of the Church, and the Redeemer of His people Israel.

"Great truths are greatly won ; not found by chance,
Nor wafted on the breath of summer dream ;
But grasped in the struggle of the soul,
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine ;
Not in the merchandise of gold and gems ;
Not in the world's gay halls of midnight mirth ;
Not 'mid the blaze of regal diadems.

But in the day of conflict, fear, and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
And brings the imprisoned truth-seed to the light."

—Rev. Dr. H. Bonar.

CHAPTER III.

"INVENTED RESEMBLANCES."

"That rising storm ; it has awakened me ;
My slumbering spirit starts to life anew."

—*Bonar.*

"Should thy good be evil spoken of through thine unrighteous silence?"—*Tupper.*

"Pre-judgment closes its eyes and ears as long as possible against doctrines adverse to its own settled convictions and practices."—*Thorn.*

The medium chosen by Dr. Bonar for circulating his opinions upon the question of the Hebrew parentage of the British people was the "Sunday at Home," one of the organs of the Religious Tract Society, enjoying a most extensive patronage at home and abroad. If any one thought in connection with the publication of the article may be termed wise, it was the one which suggested the columns of the "Sunday at Home." It was a stroke of policy. There are of course few magazines which would not be glad to publish direct from the reverend doctor's pen, any article to which he did not deem it beneath his honor to subscribe his name. Consequently the number mentioned, was issued October, 1880, with the now famous article, "Are we the Ten Tribes?" which is simply a negation from beginning to conclusion. It is a literary curiosity, and this becomes more remarkable because of the esteemed author's reputation. He is a man we cannot for a moment suppose capable of deliberately making a false statement, or even of knowingly misrepresenting any dogma or thesis. If, on the other hand, fairness, and pure impartiality could be expected of any man, one in our author's state, taking all his surroundings, would be looked upon as a most probable person. How then to account for many things in the article is a most abstruse problem, only to be solved by one chemical application within my experience, and it is a most unsatisfactory one to employ, consequently I hesitate to place it under obligation.

The very first sentence is so remarkable for its display of, either a misconception of the matter, or a misrepresentation of the condition of things, that, were its author an ordinary, that is a less known, man it might be said of him that he had mistaken his subject—that he had been misinformed—that he had neglected to read the arguments and examine the facts presented in defence of the question. But how can we do this in the present case? Dr. Bonar has proved himself to be a man of deep insight, a man of intellectual energy, of careful habits, of generally straightforward character, and a man well instructed upon matters in which he engages in debate. It is therefore most difficult to account for the doctor's attitude. It is all so unlike what his character seems to be in his works. He is of course an old man, and has probably run along his beaten pathway among the Prophets for so many years, that any other being opened up by modern *students* is disagreeable to him. He has so long

cherished the one line, that it has become part of his conception of the Divine purpose ; so intimately connected has he become with this pre-established view of prophetic truth, that he now shrinks from any interpretation which would in any way unsettle the system he has so long inculcated. He has rashly, to some degree, or at least unwisely, come to look upon *his views* as the only possibly correct conception of the outline of future events. But even this would not justify him in making such a harsh statement about those who differ from him, and do not see with his eyes when they read historic pages.

To charge any man, or set of men, with "inventing resemblances, or identifications," is only another method of saying that they are "a set of impudent impostors, knaves, and unblushing liars." Surely this is most unbecoming in any man, whatever his case may be, whether bad or good. If Dr. Bonar believed he could bring arguments against these "supposed identifications," why is he content to soil his garments by casting dust, which the wind blows back upon himself? Why, if he is in the right, does he descend to indulge in railing accusations? Why does he not attempt to show wherein they have invented arguments which are contrary to facts? Why has he not attempted to make good his statement that, having invented this large number of resemblances, &c., we, "in the absence of authentic history, or national tradition, rest our proof" on them? Such an avowment required some confirmation if he considered he was writing for the edification of thinking men ; but not a word of confirmation comes from his pen ; not one argument is put forth to show that he stands upon reasonable ground. He says it, and there is an end. Such is not controversy. I fear the doctor has fallen a victim to some chronic prejudice, or has permitted himself to become vexed with someone who had the temerity to publish a supposition that "because the Rev. Dr. Bonar held such pronounced views regarding the second advent of our Lord Jesus, and his personal reign, as well as regarding the restoration of Israel to their own land in Palestine, he must necessarily be on the eve of embracing British Israel views." Not many months before the appearance of the article under review, some one did write such an opinion about Dr. Bonar, and it may have been that in a moment of resentful indignation, he gave way to his feelings and committed to paper the denial which found a place in the "Sunday at Home."

It is not, however, for us to inquire how the tirade came to be written. That it has been issued, and that it now operates powerfully on the minds of many who are not in the habit of working up questions for themselves, are facts and influences for us to meet and counteract.

CHAPTER IV.

NOAH'S PROPHECY.

"Wisdom will hear the matter out, and often by keenness of perception will find, in strange disguise, the precious truth he seeketh."—*Tepper.*

"We must not bring down the majesty of truth to our tastes, but elevate our tastes to its majesty. We must revert to original principles and impressions."—*Dr. Reed.*

"Truth is my treasure."—*Dr. Carson.*

"Noah's prophecy stands out clear and sharp with its threefold ethnology. Shem, Ham, and Japhet are the roots of the nations, and God has kept them distinct; let us beware of confounding them. History tells us that our pedigree is to be traced to Japhet. The modern discoveries in ethnology confirm this beyond a doubt. Eastern monuments, whether Assyrian or Egyptian, tell us the same story."

In this case, as in others, Dr. Bonar is very bold and authoritative. His assertion admits of no qualification. That God has, according to Noah's prophecy, kept the three divisions of the human race separate and clearly distinct from each other, all through history from Babel till now. Such is the good doctor's position. That in spite of all the aimless wanderings, all the deliberate migrations, and all the captivities of the nations, still the three races are to-day as distinct and separate as ever they were. Shemites have not mixed with Japhetites, nor the Hamites with either. Supposing we admit all this. What then? Does that destroy our argument? Do we take the three original families of the race and confuse them as the tickets in a ballot box? Verily that would be the exact thing to destroy our claim to having found Israel. We have not made ourselves particular about the lines of Japhet and Ham. We have allowed them to wander where they pleased, into whatever lands they desired, and have contented ourselves with following the family of Shem, in whatever way it has pleased the "God of Shem" to lead them. We have traced them from their source through devious paths and painful situations, but never into an inextricable commingling with either Ham or Japhet. But where we have gone astray from the doctor's highway is in that we have found the Shemites in countries where he seems to think only Japhetites have a right to dwell.

He evidently believes that from the first, Jehovah apportioned certain parts of the earth's surface to each of these three families of mankind, and set up an impassable barrier, so that the one could not by any means trespass on the grounds of the other. Each one had an estate of his own, and dared not step one pace beyond it, lest he should fall into his neighbour's indignant hands, and be instantly put to death! The matter was not to be looked at in quite so stern a light as that. Although the races were to be distinct, the words of Noah show that a very close intimacy would exist between them. They were not to be always enemies, but their chief characteristic

was to be that of friendliness. They were not destined by Jehovah to be for ever in fatal antagonism, but were to exist in terms of reciprocal interchange and domestic associations. Let us consult this most ancient ethnological prophecy.

Gen. ix., 25, 26, 27, "And he (Noah) said 'Cursed be Canaan ; a servant of servants shall he be unto his brethren.'

"And he said, 'Blessed be the Lord God of Shem, and Canaan shall be his servant.'

"God shall enlarge Japhet, and he shall dwell in the tents of Shem, and Canaan shall be his servant.'

It must be patent to everyone that this defines no territorial boundaries. Places no wall or insurmountable obstacles in the way of intercourse between the races of the three sons of Noah. Ham is moreover not even mentioned ; it is only the younger son of Ham whose name is noticed. What then are we to conclude concerning the other sons of Ham. Where do they go ? This "ethnological prophecy" makes no provision for them. We may, of course, presume, and that logically, that if the children of Japhet and of Shem are to remain separate and distinct, so the children of Ham must also be a separate people. But all this will not make out Dr. Bonar's case ; for in what sense is Canaan to be the servant of Shem, unless he is closely associated with him ? Does it not really mean that the descendants of this man should be the *underlings* among the nation of Shem ? It does not seem to imply that Canaan should become a nation, and in a national capacity contribute to the support of the people of Shem. In Smith's "Dictionary of the Bible" the words of Noah are thus translated.—

"And he said,

Cursed be Canaan.

A slave of slaves shall he be to his brethren.

"And he said,

Blessed be Jehovah, God of Shem,

And let Canaan be their slave !

May God enlarge Japhet ;

And let him dwell in the tents of Shem ;

And let Canaan be their slave."

The notion of territorial separation receives no support from this —less, if possible, than from the authorised version. They simply stand before us in a social relation, and in the particular place of their relation to Jehovah. One thing very prominent in both readings is that Jehovah is particularly "the God of Shem." There is a special relationship between God and Shem which does not exist in the cases of the other two. Already the choice of a special people had been made by God, and Shem was their father. Let this be borne in mind when we read of Israel in the far off land of her banishment. When we come to consider the prophecies bearing upon her conversion prior to her return from "the countries whither God had driven her" because of her sins against Him ; and when we consider the nature of the missionary work among the Gentiles. In some special manner

we must find Jehovah to be the God of Shem—the Semite people. But we do not find that it is only within certain geographical limits that He is to remain true to them. This is not a matter which continues, or ceases to exist, on condition of their faithfulness, but because the "purposes of God stand sure," and because the "gifts and callings of God are without repentance." He has purposed to be the God of Shem, and will not fail in carrying it out.

Not only is this the plain meaning of the words, but their repetition implies something more, and indicates that much notice should be taken of the statement. It is by most supposed that the "Dweller in the tents of Shem" is Japhet, but how would this square with Dr. Bonar's notion of absolute, and continued separation. Japhet and Shem must not come into such close contact, they must live apart by themselves—even if they should dwell in the same city they must not live under the same roof. Yet the common view of the passage is that "Japhet is to come and live in the tents of Shem." This clashes with the doctor's views of their mode of life; and how shall we get rid of it? Most easily by our arguments. The passage has nothing to do with Japhet living in Shem's tents. The Rev. H. Marriott, M.A., in his *Hora Prophetica*, gives the following as his translation of the two verses:—

"Blessed (be) Jehovah, the God of Shem; and Canaan shall be servant unto them."

"God shall enlarge Japhet, and shall dwell in the tents of Shem, and Canaan shall be servant unto them."

This shows the meaning to be that JEHOVAH was to be He who should dwell in the tents of Shem. And how incomparably more fit is the thought suggested by this reading than by the other. Is it not according to all our religious notions most beautifully in harmony, that the people's God should dwell among them? Is not that the Bible idea of God, as the special help, protector, and friend of his people? As David exclaimed, "What nation is there that hath God so nigh unto them?" Is it not also the same as the promise of the ascending Saviour, when he gave comfort to the hearts of his disciples he was leaving in a world of sin and wickedness—"Lo I am with you, even unto the end of the world"? What we require is a God with us, an ever-present Divine Father, dwelling in us, and being recognised and loved in our families. It is only when we are in this state of loving relationship to God that we can be said to be truly religious. We require a God who will "never leave us, never forsake us." Such was the God of Shem, such is the God of the British—of Christianity.

So that although Dr. Bonar's theology would separate his doctrine and ours, still his real sentiments and ours are agreed. His theology would have Japhet and Shem living in the same tents. His private opinions, however, will not allow it, and when for a moment he forgets his school, he is our companion, though strange to find, he thinks at the same time that it is our doctrine he is demolishing instead of his Church's. We do not believe in Japhet being the inhabitant of the tents of Shem, Dr. Bonar denies the possibility of such a thing taking place, averring that it would be a violation of

God's plan of human government, so we agree. We quite believe that Japhet and Shem are not fused into one common lot ; they are yet in God's view separate and distinct, and have yet to fulfil the greater part of their mission, at least this is most certainly so in respect to Shem.

As a specimen of how contradictory men can be in dealing with a subject like this, a good example occurs in Dr. M'Causland's "Builders of Babel." On pages 135—136 he writes, "The Japhetite has been pouring forth his forces irresistibly throughout the world, absorbing all the other races of mankind with whom he comes in contact ; but the Semite has preserved his individuality through all, not only in his own well-defined country, but even when, driven out by the decree of the Almighty, *he has, in fulfilment of his predicted destiny, been dwelling in the tents of Japhet* for generations. Where, in all the prophecies referring to the destiny of the Semite, can this writer of learned and interesting books lay his finger on such a strange and little known one ? If men could only try to be faithful to the Word of God, and refrain from prostituting its beauty and integrity to their own purposes, how different might be the result of their efforts in its favour upon the minds of men ! But how futile must such attempts prove when such men as Dr. M'Causland can twist a prophecy to suit either side of a question, at their own devious will. There might be some excuse for him speaking of Japhet dwelling in the tents of Shem—as he does when it suits his purpose to do so, as in the following sentence from page 141—"Since that time (the death and resurrection of Christ) the Japhetite has, in the predictive language of the Patriarchs, *been dwelling in the tents of Shem,*" because of the first appearance of the prediction ; but for him to reverse the order of it, and represent "Shem as dwelling in the tents of Japhet," and afterwards to show that he is aware of the action, is so unfair and imprudent as to be beyond excuse, to be in fact most reprehensible, thoroughly weakening, indeed destroying, his value as a trustworthy witness in other matters, almost nullifying the effect of his book as a vindication of the truth of Scripture.

The general view taken of this prediction is that for a time (*i.e.*) during the Mosaic, or Old Testament Dispensation, the descendants of Shem should be the chosen race for the purpose of receiving the Divine communications, on which the true religion of man should be founded, and that after the advent of Messiah, the Japhetite race was to supplant the Semite. As it is commonly put, "Japhet was to enjoy the privileges of Shem," and bear "onward the banner of the true faith, which was taken from the hands of the outcast Semite."

Does not this present a chaotic confusion worthy only of men who having no satisfactory conception of the statement before them, are nevertheless determined to have some sort of an explanation of it, which must of necessity come out in accordance with the warped state of their knowledge in reference to the matter ? If the privileges of Shem are to become the rights of Japhet, then they are not in anywise the "Privileges of Shem." If the God of Shem is also as emphatically the God of Japhet, then the distinction made in the passage ceases to be a "distinction," for there is no difference ; and if Shem is to dwell in the tents of Japhet, and Japhet to receive a

reciprocation of hospitality, and to dwell in the tents of Shem, then there ceases to exist any kind of difference between them. The privilege of the one simply becomes the inheritance of the other, and the force of the "grand ethnological prophecy" is reduced to a meaningless speech.

It is impossible to force this passage into a harmonious reading, if we endeavour to make it mean that the *one people shall dwell in the habitations of the other*. We must take the 27th verse as conveying a double blessing, or prediction, one to each of the favoured races, Shem and Japhet. Just let us repeat the words, "*God shall enlarge Japhet, and he shall dwell in the tents of Shem.*" The verb "dwell" is governed, not by the noun "Japhet," but by the noun "Jehovah." He gave the promise of *enlargement* to Japhet, but that of *personal communion* to Shem. *Otherwise Shem was left without any blessing*, for neither of the previous verses convey a blessing to Shem, but only announce Jehovah as "the God of Shem." If then Jehovah was in particular the God of Shem, why should the only promise uttered have reference to Japhet? I am inclined to read the passage thus:—

"Let Jehovah enlarge Japhet ;
And let Him dwell in the tents of Shem ;
And let Canaan be servant unto them."

Such a reading is quite in harmony with the demands of the original, and removes all difficulty from the way of a clear and satisfactory interpretation of the text. For then history itself is a sufficient comment upon it, showing its absolutely literal fulfilment. Japhet has been most extensively "enlarged," while only in the "tents of Shem" do we find *an earthly dwelling of Jehovah*.

It is no part of our plan to deny either the Biblical or the scientific evidence of the separateness of the races of man. It is simply to ascertain correctly what that evidence really is, and what the natural result of its teaching. We must be scientific in our treatment of what is called science, as well as reverent in our study of the Word of God. But we refuse to accept a hypothetical proposition as a demonstrated fact! A great deal of what is called the result of science is simply unproved, yet unrefuted, bundles of things which seem probable, but which may nevertheless be utterly impossible of synthetical arrangement. And so, too, a great deal of what is accepted in the schools of theology is the result of bias, in many cases the "wish being father to the thought." We have undertaken to make a careful examination of a certain field of scientific research, and of Scripture study, to learn, if we possibly can, what are the true teachings of the Bible and science upon it, or in it, for it is a field of both science and Scripture; and the truths of both traverse it just as the mineral lodes traverse a country. It is full of most interesting lines of beautiful truths, and we simply wish to clear them from some of the encrustations of the ages which have passed since they were first interesting to the human family, so that their lustre may attract attention again, and prove to man that still they are composed of material of superior value. We expect that our sons and daughters will live to continue the work of this great Empire, of which it has pleased Providence to

permit us to be constituent elements, and we hope that they may never see it wane in influence, power, and honour ; but we believe that if we are the children of Japhet, our children will have to acknowledge themselves inferior to the people of some other blood. The race of Shem must yet be acknowledged first in the world. It is the prerogative of the elder to be the heir to the greater portion, to be the representative of his father, and the line of his family ; to him fall the choice estate, and the title, as well as all the privileges and rights of his ancestral tree. Shem is the elder son, his progeny therefore stand in front of all others, and so must be in the van. Not solely because he is the elder, but because God has so determined. Hence, if what Dr. Bonar is so anxious to have believed be true, our children must descend from the high and honourable position which their fathers have led them to, and step aside that some other nation may call them less than they. The People of the heir to the chief blessings must inherit them, and if we be children of the second son we must not hope to share the prerogatives of the first-born. But if our father be not Japhet, the second son of Noah, but Shem, the first, the heir, the chosen of Jehovah, then who shall dare to interfere with our possession of the promised destiny ? If we are of Shem, through Abraham, Isaac, and Jacob, then we are in the line of Divine blessing of the noblest kind ; but if we are of Japhet through Gomer, then we take a second place, among the Gentiles, whom "God will judge."

Do we, then, an injury to our race by stirring up this question of heirship ? Is it wrong to examine carefully, patiently, yet with eager and enthusiastiastic, the title deeds to this first position in the world's most glorious age, now about to dawn upon us ? Have we no right to turn over the old registers and musty records, to trace out, step by step, the path by which our fathers came from the central parts of the habitable globe to dwell in the little isle where their name has become the most famous of the earth ? And have we no right to tell out with trumpet tongues the encouragement with which we meet in our effort to settle the case, to bear our candid witness before the great court of public opinion, in the most interesting "will case" which has ever come into the notice of all the courts of the nation ? When we are made to feel ourselves convinced of our clear and indisputable title to such an inheritance, an inheritance to which there cannot be another equal in the history of the world—who can dare to shut our mouths, and bid us cease our rejoicing, over an event so encouraging, so ennobling, and which compels us to cast ourselves with intensified faith and adoration on the God to whom we have discovered ourselves to be related in a new and unexpected manner ? It is a discovery which is fitted to quicken our zeal for God, to make us more and more antagonistic to everything opposed to the light of Divine truth, to be more resolute soldiers of the righteousness of God's cause, and earnest missionaries of the cross of Jesus. It gives a new view of our relation to God in his Government of the world, and leads us to survey the passing events with a keener glance, and deeper scrutiny. It gives us a ground of hope, not only of that soul-elevating and heart-purifying spiritual nature unfolded in the Gospel of the Lord, but of one in which the temporal interests of our race can be permitted to enter in a profound and joy-producing way. We

are of course not unaware that some good, devout Christian men, whose lives are in every respect unimpeachable, blame us for permitting our thoughts to dwell upon these temporal things, and quote to us the language of the Good Apostle of the Gentiles, where he stimulates to a purer Christian, and a more buoyant, hope by the words "Our conversation is in heaven." Now we do not forget this, although, while keeping it in mind, we also remember that when our Jehovah has made great promises, it cannot be beneath our glory to cast our minds upon them, and reap from the survey all the benefits we can, calling to mind the raptures of David when God had told him of the temporal honours, the distinguished position, and perpetual regal glory he had determined upon as the portion of his line. Nor can we forget how largely the temporal side of the blessings to the Patriarchs was drawn out for their encouragement. Was not the temporal welfare of his race held out to Abraham as one of the very greatest marks of Divine favour? Was it not the same thing which was shown to Isaac, and did not Jacob receive fresh strength to pursue his journey by a repetition of the same promises of blessings upon his descendants? It was not alone that Jehovah should be their individual friend and benefactor that cheered these ancient saints, the perspective of Divine favour being the privilege of their "children, and their children's children," unto all generations, was one of the most powerful incentives to their devotion.

And shall we be less thoughtful of our children? Is it a matter of no importance whether they shall be among the people "blessed of the Lord," or among the nations shortly to be "judged of the Lord," with the terrible wrath of his indignation? Is it nothing to us that our families should be among those who are the Lord's favoured ones, the chief among the peoples, among those to whose central city the Gentile world will have to repair to worship? Have we less reason to look into the future, and meditate upon its issues, for those near and dear to us, who shall then be operators upon the page of history, than had the ancient Patriarchs? Are we to be all taken up with the affairs of our own little period upon the scene of action, or are we to forecast the future by the light of the Holy page, and to an extent share in the destiny of our yet unborn posterity? Has Christianity really taken away all our right to be interested in future things of earth? Does it not rather call us to be more earnest in these things than other men? We have no right to be earthly minded, to neglect the spiritual life of Christ, and fix our thoughts on things of the world, nor do we. We live in the full realisation of the superior destiny of "the Church, the Lamb's Bride," as the elect of Jesus, who are chosen out of the midst of the world to be most intimately associated with Himself in the future government of the earth. But while we know this, and humbly glory in our union with Him in this most holy bond, we know, too, that one day, perhaps not far off, the Church will have come to her maturity, and be caught away to meet her Lord in the air; after which a change of dispensation will take place, and we rejoice to have reason to believe that our children will be among those of the nation called by the Lord, which will in those days be made the admiration of the nations of the earth.

Concerning the local habitations of these three races of man, Dr. Bonar is evidently in error, even on his own showing. He acknowledges that the Jews are a representative family of one of these races. Where then is there a tribe more widely scattered through the countries of Japhet and Ham than they are? He also acknowledges that the Israelites were carried away into the country of the Medes, and have never returned to their own country since then. They therefore became associated with people of Japhetic blood, and separated from their own Semitic family. If so, where are they now, for they are not in the ancient country of the Semites? They are not extinct, or the Word of Jehovah is not reliable, which God forbid us for a moment to imagine possible. Then they must be in some land which our learned men suppose to be the estate of either a Japhetic or a Hamitic race, and we are bound to look for them in those countries where hitherto we did not suppose the inhabitants were the children of Shem. And what place is more likely to be their home than the land where we see a people who own, in a peculiar sense, Jehovah as their God?

We are quite at one with Dr. Bonar regarding the evidence of ancient Eastern monuments, with this qualification—We do not see in them a confirmation of historical events *subsequent to their own date*. They give very trusty evidence of the state of things at the period to which they belong, but it must be remembered that they mostly belong to an age about three thousand years ago. Such evidence can have little bearing upon history subsequent to its time.

The monuments of the ancient world are very powerful weapons in defence of the Scripture teaching of the great dispersion of the children of Noah, and show also the leading features, or characteristics, of the three distinct families into which they were divided; and are also unequivocal witnesses of the ancient homes they were placed in, confirming in a most absolute manner the Bible statement of their countries. As Dr. McCausland remarks, "There is no other miracle of which there is so much positive proof," as the confusion of tongues at Babel.

No man dare deny that the children of Japhet took possession of the Continent of Europe, that the Hamites came in the direction of Egypt and Africa, and that the Semites retained the country of the Euphrates and Arabia. But these were not permanent estates in every case. Shem drove Canaan out of Palestine, and took possession of it, where the leading tribe of that family developed its energies, and for a time stood in the van of civil life. But we certainly know that strange commotions set in among the nations about 1000 years B.C. Things then began to assume a more disorderly condition than even at the confusion of Babel. The nations set themselves up against each other. The Japhetic struggled with the Semite, and the Semite grew desperate, and marched upon the Japhetic, and the Hamite joined to a large extent in the common struggle. The East came West, and the West went East and South conquering and laying waste until confusion reigned throughout the whole of the known parts of the world, so that the populous part of the earth was almost a continuous scene of slaughter.

This was a time of disturbance in all the nations, a time of wanderings in search of more peaceful places; of migrations to escape the rage of tyrannical despots and rapacious armies—of cruel captivities and enormous deportations from the fatherlands to strange and less propitious climes—a time of mixing up, and commingling, as well as one of severance and separation. It is here that the difficulty comes in. From this arises the uncertainty as to which original race we descend from. For about 1300 years this state of unrest continued among the nations, in which period our race, or portion of our race, crossed through the country of another, while its own was entered by a third, and so the state of confusion went on from century to century, each one only leaving a faint imprint on the monuments of time for the guidance of the modern historian, whose work demands the greatest possible patience, skill, and wisdom to bring it to a clear result.

The land and people of Shem were terribly disturbed, but not they alone, the isles of Japhet were also convulsed with war, among themselves, as well as by violence of the invader. The Greek and the Roman both made havock in the tents of the descendants of Shem, and in turn were encountered by foes as desperate as they had been on their less powerful victims. As Shem had been scattered from his home and country, so Japhet was dislodged, tossed from place to place, and mingled with men of other climes. Moreover, in commercial pursuits Shem and Japhet were for centuries upon centuries linked together, which perchance brought them into close contact and mutual relations. And now we see, in the pages of history, pathways of Shem and Japhet intersecting each other in an almost perplexing manner. Yet there is one "*highway*" of *Shem* running right through from 721 B.C. to 1883 A.D., with its bold mile-stones, and tall, well fixed finger-posts, directing the anxious traveller through the mazes of historic events. That highway connects Palestine with Britain by way of Assyria, Media, Armenia, the Crimea, the Continent, and the German Ocean. Another, which is perhaps the older one, connects Britain and Palestine by sea, from the eastern coast of the Mediterranean, by the Pillars of Hercules, the west coast of Europe and Ireland. The trading line of the old Phoenicians and Danites; both traced by these chapters in such a manner that any anxious and inquiring wayfarer may have little difficulty in passing along it, following up the footprints of his ancestors right into their most ancient home. Even to where by the oak of Mamre the tent of Abraham was large enough to shelter the progenitors of our race from the blasts of the storm, and from the heat of the sun.

The convulsion of the world, which we have just glanced at, threw the races of mankind in amongst each other, so that we can find colonies of them amongst the people of Japhet, and colonies of Japhet amongst the people of Ham. And to trace out accurately the stock to which modern nations belong, we must make a very careful examination to find whether we start with the proper pathway in front of us, and whether we reach the termination of the pathway we have been following up. Often the error lies in not going on to the farthest end of the track, but in supposing some

camping place of the wayfarers to be their ancestral home. It is like a discoverer tracing a river to its source, who on arriving at some fine lake through which the river runs, ceases his upward and farther travel, supposing that he has now reached the goal of his pursuit, regardless of the mighty torrent rushing in at the other end of the beautiful sheet of water on whose surface his canoe rests in peaceful stillness.

The fame of such a geographer would live but a short time, for one more energetic and determined to gather all information concerning the tributaries of this lake, and the nature of its surrounding country, would push his investigations on and up, until he came upon the spot where the waters from the still descending river enter the inland sea, and so with delight, and fervour in the anticipations of the honours to be gained by his work, he ascends its rapids, marks its windings, and goes on until he at last finds it growing smaller and smaller, and at length he enters the mountain valley in which the furthest source of the mighty river begins its way to the ocean. There he takes exact bearings to find his due position, and then he returns to make known to the world what he has learned.

With those who believe our race to be of Japhetic stock the error lies in not following up the course of the river. They have come upon the lake, in which waters from many tributaries have mingled, and have supposed it to be the fountain of the great river they have been ascending. They did not observe that, as in the old Lake of Galilee, a well-defined current is traceable from one side of that lake to the other, passing right on from where it entered to where it emerged. And in not observing this, or what was the strongest river which fed the lake, lies the cause of the supposition that we are of Japhet. They have not crossed to the other side of the lake to continue their explorations there, or they would have found a strong river of Semitic blood pouring in on the opposite bank, from whence they could have followed the direct current to the side from which they started to cross, and into the opening through which they entered the waters which they had so long supposed to be a fountain. We invite them across to the head of the lake that they may see for themselves the well-defined outline of the river as it passes through, and then to enter our pleasure yacht as we ascend the fine old river whose banks are ever green, and whose scenery, though at times tame enough, is generally of the most charming nature, leading us through a series of changes most beneficial to the health of the mind and spirit. And at the source of the stream we shall give them a chance to analyse the waters to see whether they are not pure and unmixed blood of Shem, through the channels of Abraham, Isaac, and Jacob.

Dr. Bonar is doubtless quite correct in saying that ancient monuments point out certain peoples in well defined localities as being the three original races of mankind, and his conclusion that we must be of the Japhetic race would have been historically correct, were it not evident that during the convulsions of the nations, after the date of these monuments, the races intersected and passed through each other, and were it not also evident that our own ancestors did cross over from the territory of Shem, through that of *Japhet, into the "Isles of the West."*

CHAPTER V.

THE INNUMERABLE POSTERITY.

"The key-stone of thy mind, to give thy thoughts solidity,
To bind them as an arch, to fix them as the world in its sphere;
Is to learn from the Book of the Lord—to drink from the well of His wisdom."

—*Tupper.*

"Can we lay our hand upon the sacred volume and with triumphant assurance say, 'This is the Book of God' Why do we not then faithfully apply it to its own spiritual and practical purposes? It is not enough to *know*, we must *do*."

"A man in the right, with God on his side, is in the majority, although he be alone."—*Beecher.*

In the superiority of his critical mind, Mr. Wilkinson, the author of "Englishmen not Israelites," denies that British Israelites understand the Scriptures referring to the great posterity of Abraham. We have been carried away with a false notion of the Divine purpose. We are too carnal in our views; while Mr. Wilkinson, whose soul aspires to the spiritual realms, has caught the pure and only possible sense of the scripture meaning. And he contemptuously interrogates:—

"Where has the 'father of many nations' been fulfilled?" To which he replies:—"On the authority of the Apostle Paul, we answer this is being fulfilled by additions to believers in Jesus among all Gentile nations."

We do not, however, deny that truth. Nor did we have to wait for the teaching of Mr. Wilkinson to appreciate its beauty. We have never been ignorant of the Bible truth that all the faithful are the seed of Abraham. Consequently, we endorse Mr. Wilkinson's words when he repeats:—"Gentile believers in Christ are spiritual children of Abraham, on the clearest Scripture testimony."

But still we cannot for a moment presume to look upon this as a complete fulfilment of God's promise to the patriarchs. That promise was certainly intended to refer to a literal posterity, to natural descendants. There is no room left for doubt in this matter. As Mr. Wilkinson points out, there is a "difference between promises given before the imposition of the seal of circumcision, and those after it." So that while there is a certain manner in which the promise given to Abraham, "I have made thee a father of many nations" is being "fulfilled in evangelizing Gentile sinners," we cannot find in it a realisation of the promise, "In Isaac shall thy seed be called," any more than we can see in it a fulfilment of the promise concerning Sarah, "And I will bless her and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations, and kings of peoples shall be of her." (Gen. xvii. 16.) There is nothing of this fulfilled in the spiritual seed of Abraham. Sarah is not spoken of as "mother of the faithful," consequently, these words concerning her are to be taken of the literal progeny; quite as much so as in the following verse where these words occur:—"And as for Ishmael, I have heard thee;

Behold I have blessed him, and will make him fruitful and will multiply him exceedingly ; twelve princes shall he beget, and I will make him a great nation. But my *covenant* will I establish with Isaac, which Sarah shall bear unto thee." No one ever dreams of looking for a spiritual fulfilment of these words. They refer to the natural posterity of the great patriarch. This "covenant established with Isaac" has nothing to do with a spiritual seed, and it is of this covenant we speak in our arguments. We refer to the word of God, which makes our mother Sarah a mother of nations, and of kings of peoples. We speak of that covenant of which circumcision was to be a token—to the covenant *given with the rite*, which bore witness to it—to the covenant repeated to the son and grandson of Abraham, and amplified to Ephraim. We are never informed that Ephraim was of such a character as to be called the "father" of those who have faith in Christ ; yet of him it was said, "His seed shall become a multitude of nations." (Gen. xlvi. 19.) Many other similar references are made to the great and numerous posterity of Ephraim throughout the Old Testament, which cannot in any way be regarded as applicable to the development of Christianity. What can the universality of Christianity have to do with the prophecy, "Joseph is a fruitful bough, a fruitful bough by a well whose branches (daughters) run over the wall ?" (xlix. 22.) ; or, with that other, "The Almighty shall bless thee with the blessings of Heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb ; the blessings of thy father have prevailed above the blessings of thy progenitors unto the utmost bound of the everlasting hills ; they shall be on the head of Joseph, and on the crown of him who was separated from his brethren ?" (25, 26.)

There can be no reference to Christianity in these predictions. They are not of a spiritual, as distinct from a literal character. They point directly to the people lineally descended from Jacob—to his children according to the flesh.

We have as much to do with the promise to Jacob, made at Bethel, as we have to do with that made to Abraham before he was called upon to adopt the rite of circumcision. "Thy seed shall be as the *dust of the earth* ; and thou shalt spread abroad to the west and to the east, and to the north and to the south : and in thee and *thy seed* (Jacob's seed) shall all nations of the earth be blessed," are the words addressed to Jacob, as he lay that memorable night outside the gates of Luz, with his head resting upon the stone pillow. The seed here mentioned is the real posterity of Jacob, the grandson of Abraham ; it is not in any sense the seed of which Abraham was the spiritual father, unless it be made out that Jacob and his posterity were simply the "spiritual children" of the great patriarch. The same seed that are made heirs of the Land of Israel are they of whom this promise is made ; so that, again, if the "spiritual Israel" are those to whom the piece of ground given to Abraham, Isaac, and Jacob is to descend, then they also shall become the "seed of Jacob," as the "dust of the earth" for multitude, and they too shall break forth on the east, west, north, and south.

In our examination of Scripture to ascertain what it teaches upon this point, we are not, like Mr. Wilkinson, accustomed to pass

over such passages as that in which the mother of Jacob is blessed by her brother, when about to become the wife of the Patriarch Isaac : "Thou art our sister, be the mother of thousands of millions, and let thy seed possess the gate of those which hate them." (Gen. xxiv. 60.) Does Mr. Wilkinson consider that the realisation of this blessing is found in "additions to believers in Jesus among all Gentile nations"? Will he claim for Rebekah the honour of being the "spiritual mother" of the faithful? We have no New Testament authority for associating anyone with Abraham in the paternity of those who accept the faith of Jesus; consequently, the posterity of Sarah referred to in Genesis xvii. 16—"Yea, I will bless her, and she shall be a mother of nations; and kings of peoples shall be of her" is a prediction of a great and important natural posterity. It just means that "*from her children shall kings and nations descend.*" When the blessing of a fond mother and loving brother is expressed upon the head of the departing Rebekah, "Be thou the mother of thousands of millions," the words are neither more nor less than a prophetic desire that her children shall become immensely numerous. There is no notion whatever of a "spiritual fulfilment," it is just a literal affair.

To Abraham alone is given the privilege of being the "patriarch of the faithful," as of him only was it said of all the Old Testament saints that he was "God's friend." But because the others do not participate in this most honourable privilege, that is no reason for depriving them of all other blessings and privileges which most certainly belong to them. We should not rob them of their just blessings, any more than we should refuse to appropriate the blessings which a kind and gracious God has been pleased to confer upon us. We ought to strive to understand exactly what the Bible says of each of the ancient saints, and not to take one verse of the New Testament as a comment on the promises to the whole of those who are distinguished by God as the recipients of his Divine promises. Too many are content with a most superficial knowledge of Jehovah's dealings and designs with and concerning his chosen people, and seem to become irate with anyone who presumes to make a more perfect examination of the purposes of God regarding the nations of the earth than they have been inclined to do. One of these irate and imperfectly-informed persons is Mr. Wilkinson. That is, taking his "Englishmen not Israelites" as the standard of his capacity, and an exposition of his style. He does not understand the nature of God's promises respecting Israel; he has run away from the study of the subject, impressed with the notion that he is a perfect master of the doctrine, while he has only learned one partial view of it. He only sees one phase of one promise, made to one patriarch, while he knows nothing of the many others of almost equal importance. Yet he quarrels with us because by a more careful study of the entire teaching of the matter we have learned to accept a more enlarged view of the Divine purpose.

Mr. Wilkinson, however, is not so foolish as to "deny" that the seed of Israel shall be very numerous. Nor is he like Mr. Roberts who supposes this climax was reached in the ancient days of David and Solomon; but he thinks it is all yet in the future. He says:—

"We *expect* this natural increase after restoration and blessing, not in dispersion while under national ban." And his opinion is that this "national ban" shall not be removed until after "God has restored his outcasts, and brought again the captivity of Jacob's tents." Until this has been done, he considers Israel shall remain poor, unimportant, and few. In proof of this notion, he quotes Jeremiah xxx. 17, 18, 19, in scraps, and also refers to xxiii. 14 to 22. Now let us reproduce those passages to consider them carefully :—

(xxx. 17.) "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord ; because they called thee an outcast, saying, This is Zion whom no man seeketh after." (18.) "Thus saith the Lord : Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places ; and the city shall be builded upon her own heap (little hill or mound), and the place shall remain (be inhabited) after the manner thereof." (19.) "And out of them shall proceed thanksgiving and the voice of them that make merry ; and I will multiply them, and they shall not be few (diminished) ; and I will also glorify them, and they shall not be small" (lightly regarded). (xxiii. 14.) "I have seen also in the prophets of Jerusalem an horrible thing : they commit adultery and walk in lies ; they strengthen also the hands of evil-doers, that none doth return from his wickedness ; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah." Verses 15, 16, 17, and 19 all refer to these evil prophets. Verse 20 goes on : "The anger of the Lord shall not return until he have executed, and till he have performed the thoughts of his heart : in the latter days ye shall consider it perfectly." Verses 21 and 22 are a continuation of the reproach upon the evil prophets of Jerusalem.

Now, what is there in all this upon which to rest an argument regarding the numbers of the people on the eve of their restoration ? The extract from the 30th chapter does no more than refer to the people after the great event to show that they *shall never afterwards be made few, or diminished*, by war or the Lord's displeasure, but that they shall continue to multiply. It has no reference whatever to their previous numbers, and is a beautiful pillar in our side of the argument ; for we claim that we shall be a much greater people after the Lord of Hosts has poured upon us the showers of blessing and the fulness of the Spirit than ever we were previous to that glorious event. But future greatness does not interfere with the fact of present numbers and power, except by contrast.

The passage in the 23rd chapter is even less wisely chosen by the man who wishes to keep Israel out of sight until the glorious morn of the Millennium shall burst upon this earth in its celestial splendour. It certainly lends no support to his views. It may, however, lend aid to those who desire to show that Israel is the most important people of the latter Gospel days, and the great centre of Gospel light and liberty, prior to the days of the Lord's second advent ; although unrecognised as Israel. "In the latter days ye shall consider it perfectly." Such words refer to the voluntary application of the mind to the investigation of some problem or subject. It does not appear that the Lord is going to cause the full meaning of the case to burst upon the mind of the people by some divine interposition. He has

not so destined it. He has so arranged that by an intelligent "consideration" of the matter they shall come to an understanding of its nature. Such a period must necessarily be anterior to the great flood of light which shall be cast over the earth after the people have returned to the land—led thither by the direct hand of God.

In referring to Jeremiah xxx. 14-22, Mr. Wilkinson is not more fortunate, for there he takes the words, "seed of David, my servant" to bear the significance of "seed of Israel." This is an unpardonable error. The passage is most clearly a reference to the "Royal line of David," and to mistake it for the "people of Israel" is an evidence of the grossest carelessness. In fact, Mr. Wilkinson seems to have some such notion as this hampering his mind continually :—"if the people of Israel are to multiply after their re-occupation of Palestine, they cannot multiply before." He seems to suppose that every living son and daughter of Israel, at the time of the restoration, is to be taken and placed within the land of the patriarchs, and this seems to impress him with the notion that only a few millions, at most, can be the aggregate of Israel at that time. It is apparently in support of such a thought that he quotes Ezekiel xxxvi. 8, 10 : "O, mountains of Israel, ye shall shoot forth your branches, and yield your fruit unto my people of Israel ; for they are at hand to come. . . . And I will multiply men upon you, all the house of Israel, even all of it, and the cities shall be inhabited, and the wastes shall be builded."

His Biblical studies have not yet taught him that this only means that all Israel shall be representatively restored to the Land of Promise. He is not yet aware that only a remnant shall return from the land of their sojourn. In fact, so far is he from knowing this truth of Divine prophecy, that he distinctly denies its existence, and burlesques those whom he contradicts. He contends that "the large number and rapid spread of the Anglo-Saxons is one of the strongest arguments against our 'Israelitish origin' that can possibly be adduced."

If this be a truthful saying, what will he make of the Scriptures which say,—

" Yet the *number* of the children of Israel *shall be* as the *sand of the sea*, which *cannot be measured, nor numbered*; and it shall come to pass that in the place where it was said unto them, Ye are not my people, *there it shall be* said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and *they shall come up out of the land*; for great shall be the day of Jezreel." (Hosea i. 10, 11.) *Jezreel* means, the sown or scattered of the Lord.

"I will hiss for them, and gather them, for I have redeemed them: and they shall increase as they have increased. *And I will sow them among the people:* and they shall remember me in far countries; and they shall live with their children, and turn again." (Zech. x. 8, 9.)

"Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beasts. And it shall come to pass that like as I have watched over them, to pluck up, and to break down, and to throw

down, and to destroy, and to afflict ; so will I watch over them, to build and to plant, saith the Lord." (Jer. xxxi. 97, 28.)

" And I will sow her unto me in the earth ; and I will have mercy upon (Lo-ruhamah) her that had not obtained mercy ; and I will say unto (Lo-ammi) them which were not my people ; (Ammi) Thou art my people ; and they shall say, Thou art my God." (Hosea ii. 28.)

" Turn, O backsliding children, saith the Lord ; for I am (your husband) married unto you : and I will take you *one of a city and two of a family*, and bring you to Zion. . . . In those days the house of Judah shall walk to THE HOUSE OF ISRAEL, and they shall come together out of the land of the north (and out of all countries ; Sept.) to the land that I have given for an inheritance unto your fathers." (Jer. iii. 14, 18.)

" For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterwards shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days." (Hosea iii. 4, 5.)

These are only a few echoes of the voice of Scripture concerning the people of Israel, before their restoration to the land of their fathers. And whatever may be any man's opinions about them, we think it best, wisest, most God-honouring, to accept the " plain and obvious meaning " of the Bible words. If the Bible says they shall be "numerous as the sand upon the sea shore," we must reject Mr. Wilkinson's opinion "that they must be few in number." If the Scripture says this shall be while they are in the place where they were called (Gentile) or not God's people, we cannot accept Mr. Wilkinson's supposition "that it is on the mountains of Israel." If Scripture assures us that it shall be *subsequent* to this great increase of numbers that Israel and Judah shall be gathered together, and appoint themselves one head, and come up out of the land of their exile, we cannot be blamed for turning away from Mr. Wilkinson, who denies it. If we are told on the authority of God himself that Israel shall be "sown" among the people, and that they shall remember the Lord in far countries, we have good reason to consider Mr. Wilkinson wrong when he holds that they shall not turn to the Lord until they are carried back to Palestine. When the Bible tells us plainly that while Jehovah shall sow the houses of Israel and Judah with the seed of men and with the seed of beasts, and that while they are thus sown, scattered as seed, He shall watch over them, to build and to plant ; we are justified in accepting the Bible in preference to an assumed defender of truth. In the face of the word of God, which says, He will sow them *unto himself* in the earth, and have mercy upon Lo-ruhamah, we cannot endorse Mr. Wilkinson's *private* opinion, that Israel shall remain under curses until replaced in the land of Israel. If God "sows Israel to *himself* in the earth," they must at that time be under some special Divine favour. He connot be said to sow a people "to *himself*" who are estranged from Him : there must be some particular Divine commission entrusted

to them, some purpose for which they are thus sown to the Lord in the earth. They must be the bearers of some Divine seed throughout the earth. It is then He shall say unto (Lo-ammi) those who were for a time not his people (Ammi) "ye are my people," and they shall reply, "Thou art our God." If Scripture teaches us that it is after the children of Israel have responded to their Lord's appeal, "Turn, O backsliding children ; for I am married unto you," that He takes them one of a city, and two of a family, and brings them to Zion, we dare not give our consent to Mr. Wilkinson's notion that the children of Israel do not turn to the Lord until after he has rebuilt Jerusalem, and established them in the ancient cities. When our God, through the Holy Prophets, tells us that all Israel, although saved, shall not be brought back to the Hills and Vales of Palestine, Mr. Wilkinson's word to the contrary goes for nothing. Nor are we required to accept that gentleman's uncritical interpretation of the words of Hosea iii. 5, "Afterwards shall the children of Israel return and seek the Lord their God, and David their King." That this word "return" means "be restored," should have been proved, not assumed. Such an assumption is a begging of the question. The return of the people from the land of exile is never spoken of as a voluntary act, nor does Mr. W. at other times recognize it so. The word "return" here means the voluntary return to the "worship of Jehovah," and the desertion of idols. Mr. W. can taunt others with placing a foreign meaning on passages of Scripture to support their particular views ; but it is proverbial that they who "live in glass houses should not throw stones." Does not the previous verse, quoted above, show clearly what is the meaning ? The children of Israel shall abide many days without a king, a prince, a sacrifice, an *image*, an *ephod*, or *teraphim*. Are not these references to Israel's idolatry ? Mr. W. takes notice of the absence of "a king," and neglects the other important constituents in the condition of the people. But they were to be many days "without *idols*," as well as "without kings," then afterwards they were to be worshippers of the true Jehovah of their ancestors—to turn and *seek the Lord* and David their King.

Moreover, is it not a literal fact that the Saxons were "many days without a king"? Had they a king all the time of their wanderings between Media and Britain? Were they not "without a king" for about ten hundred years? Were they not also a people who for centuries were without "teraphim," or idols? The Saxons were not idol worshippers. Their religion forbade the use of images, so that, instead of the Saxon people being unlike those to whom the verse quoted refers, they are exactly like them. It is as correct a description of them as if it had been written after their history and religious customs had become known. How accurately even the closing words of the passage apply to the scattered people who eventually gathered into the Island of Britain ! "And shall fear the Lord and His goodness in the *latter days*." During the earlier part of their exile they did not "fear the Lord," they wandered as a heathen people, and were as a godless race, who had lost their way. But in the "latter days" of their dispersion they turned from their paganism to *seek the Lord*. Nor was their search in vain. They found their Lord, they found Him a God of love, reconciled in Christ Jesus,

ready and willing to receive all who come in humility and truth to wash in the fountain, able to cleanse the most deeply-dyed stains of sin, and perfect the believer for inheriting the glory of the many mansions, which Christ has gone to prepare in his Father's house.

With such light as this bearing on the page, is it not seriously absurd, for Wilkinson to affirm that Israel shall not seek the Lord "until after" Israel has returned, or rather, to use his own language, "The seeking of the Lord, and the fearing of the Lord, are to follow the return of Israel"? Is this a legitimate comment? A moment's thoughtful consideration will show that the return is not to the "Land of Israel," but from the worship of the heathen, to seek the Lord and to worship Him. They had been for ages wandering in a forbidden path, going after false gods, they had become satiated, disappointed, and at last seemed to feel homesick; they retraced their steps and though far from the country of their fathers, they sought their Jehovah, and David their king. In the Island of Britain they found their Lord proclaimed to them in an open, free, and glorious gospel, and there also they found the dynasty of David their king.

In Britain their weary wanderings ceased. There they assembled in the peaceful Isles of the North, and renewed their strength. There they consolidated their powers, and increased in numbers and influence in the world. How beautifully in their case is the prophecy verified, where Isaiah sings in such a buoyant strain, "But they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." (XI., 31.) It is only since the people of Britain have acknowledged Jehovah as their God that this prosperity has set in. It is only since she became as a nation, a people acknowledging God as the supreme governor of all, that she has been able to surmount her many difficulties, and to establish herself in reputation among the nations of the earth. But this has gone on until now she admittedly sits in the proudest position among the great people of the world. Her children are everywhere. One may travel anywhere, and be sure to find a man of British stock. They have penetrated now into every corner of the earth where men are known to trade; and where a Briton succeeds in locating himself, he immediately gains a position of importance, either of dread or respect. But this truth is now so well established and so universally admitted, that even Mr. Wilkinson feels himself unable to deny it, so that it is superfluous to continue to enforce it. Mr. Wilkinson's ground rather is that Abraham's great posterity was a spiritual sentiment, not a racial fact. But since it has been shown that only Abraham is said to be the "father of the faithful," and that to Sarah, to Isaac, to Rebekah, to Jacob, to Joseph, and to Ephraim was the promise of an "innumerable posterity" given; it follows therefore that the "spiritual fulfilment" of the promise to the first great Patriarch will not stand—cannot possibly stand—as a fulfilment of the promises of racial magnitude, and numerical superiority made to all the rest.

CHAPTER VI. ANCIENT MARINERS.

Terms undefined, and forms misunderstood,
And customs where their reasons are unknown,
Have stirred many zealous souls to fight
Against imaginary giants.—*Tepper*.

“ By strength of heart, the sailor fights with roaring seas.”

Three thousand years ago, so much attention was not paid to maritime commerce as to require its registration and publicity so common in these later times. Consequently in perusing ancient history we come very little into contact with records which chronicle the doings of those who “ go down to the sea in ships, that do business in great waters.” Unfortunately history has been written to show the valour of the heroes of war, and the carnage of battle, rather than to describe the development of commerce and the peaceful arts, notwithstanding that trading and amicable intercourse has in reality had more to do with the progress and culture of mankind, than the rivers of human blood which the warrior has caused to flow in the streets of populous cities, and the plains and hillsides of the wilderness, in every decade of man’s history ; when we do come upon a record of some naval enterprise, more frequently we discover it to be a mere narration of some sea fight than aught else.

Even although Herodotus—to whose pen we are indebted for so many excellent descriptions of ancient arts and customs—must have gone portions of his many journeys by sea, still he has failed to supply us with a detail of the events of any such interesting episode in his peripatetic life. From all that ancient writers have said concerning shipping adventures, we cannot gather so many interesting facts as from the one record of Luke, in which he presents us with the story of Paul’s voyage and shipwreck. The art of the sailor and the science of navigation had not in those early times such men as Cook, who not only circumnavigated the world, but carefully surveyed where he went, and preserved a minute description of places, and a faithful record of the events of his remarkable voyages : nor did the spirit of a Columbus prompt a daring seaman to set out in search of a new world beyond the apparently boundless ocean. Not, perhaps, that man was then more fearful or less enterprising. It may all be because the art of shipbuilding was so rude, and the vessels so unfitted for trans-oceanic voyages, together with a want of the knowledge of something to guide him while crossing the trackless deep ; which want the mariner’s compass supplied in the early part of the fifteenth century ; and not because men were less venturesome and bold than in these years of science, and perfection in art. Experience had much to teach before navigation reached its present standard.

The earliest nation which made use of sea-going vessels was Egypt. With them the art of construction gradually rose from

small river boats to large ships of trade, which are believed to have navigated the entire Mediterranean, and even to have sailed between the Red Sea and the coasts of India.

Next in point of antiquity come the Phoenicians, who were the mariners *par excellence* of old. The origin of this art with them is, and for ever must be, wrapped in impenetrable oblivion. But the great fact that they were to the ancient what Britain has been to the modern world, stands out in bold relief. Nor were their "ships" mere fishing boats, as many seem apt to imagine. They were of a noble capacity, and were employed in very long and perilous expeditions.

The Phoenicians occupied a portion of the sea coast on the eastern shore of the Mediterranean, commonly known as the Levant. Their principal cities were Tyre and Sidon, the latter being the more ancient of the two ; which were about 80 miles apart. This locality placed them in a most admirable position being in the centre of maritime commerce between the west of Europe and the great nations of the East. They possessed but a strip of land extending 200 miles along the coast and about 20 miles inland. They were therefore naturally led to betake themselves to a seafaring commerce, which they made the wealth of their nation. They became famous throughout the East for products not native to their soil, yet of great importance in many ways.

Their ships seem to have been built with a deck fore and aft, while the centre, or midships, was left open, where benches for the rowers were constructed. Some were fitted for fifty rowers, some for a hundred, and others for more, according to the size of the ship. One mast, and occasionally two, with one large sail on each, was the usual rig of these vessels. But so skilled had those ancient sailors become in managing their craft that they were able to work them against a wind, running remarkably close up. Of their cargo-carrying capacity we can procure but little evidence of value. The Phoenicians were more a trading than a warlike people, and were consequently more devoted to the development of commercial relations in their navigating expeditions. They sailed down the Mediterranean to various ports and islands, returning with merchandise of diverse kinds, which was sold in their cities, or sent inland by caravans, and disposed of to nations in the interior. In the prosecution of this trade they founded colonies in all directions ; amongst which were Carthage, Gades, and Tarshish. Their trips also extended to the Grecian Isles, and the Black Sea.

Tarshish was the most important of their western colonies as an export community. A very extensive trade was carried on between it and Tyre, from which fact ships which were solely used for mercantile purposes were called "Ships of Tarshish." There they obtained very large supplies of gold, silver, and tin, for the markets of the Levant, the latter product being largely used as an alloy in the manufacture of metals.

In the days of Solomon, Tarshish was an important seaport : and Solomon and Hiram had a joint interest in ships trading there (1 Kings, ix., 26, 27 ; x., 11, 22 ; 2 Chron., ix., 21). A diversity of opinion obtains amongst critics as to its exact locality. Some believe

that it was Tarsus, a harbour north, but not far distant from Sidon. Others think, with much better reason, that it was the "Tartessus" of the Greeks, in Spain. It is known that Spain had abundance of gold and silver, but only a very limited supply of tin, and no apes, peacocks, or ivory, all of which things are recorded as the cargo of ships from Tarshish. But so far as the latter are concerned they could be obtained in abundance from the adjacent coasts of North Africa ; therefore all but the tin could have been found within easy distance of Tartessus. Others again have considered that Tarshish must have been some much more distant land, from whence the vast supplies of tin to the Eastern market were brought—this great tin-producing district being none other than the Island of Britain, and the tin-mines those of Cornwall.

We probably stand amazed at the thought of the vast journey from Tyre to Britain, and back ! But history assures us that these daring seamen did sail so far from home, and that frequently their ships ploughed the waters of the Baltic, where they obtained cargoes of amber for their home demands. If amber from the Baltic, why not tin from Britain ? Besides, if these ships could brave the weather of the Mediterranean, what was their more dangerous in the Atlantic ? But even a trip to Britain was of comparative insignificance compared with the feat of a trip from the Red Sea along the east coast of Africa, round the Cape of Good Hope, and thence to the Mediterranean, which these daring old salts are said to have accomplished in the sixth century B.C. The Encyclopaedia Britannica, in speaking of the time of King David, says, "The Tyrians at this period must have attained to great skill in navigation, for they made regular voyages, not only to Spain and *Britain*, but to Eastern Africa, and India." It must, however, be remembered that this early navigation consisted in simply sailing within sight of the land, frequently putting into some harbour at night for rest and safety, and generally mooring in some secure haven for the winter.

Do not these facts disclose a surprising extent of maritime enterprise ? While Egypt, Assyria, Greece, and kindred nations were seeking to extend and consolidate their powers by the effusion of the blood of friends and foes ; engendering national antipathies and family hate ; most effectively putting a check upon industry and commerce ; this small seafaring community, possessed only of a small strip of land, was by the true and judicious means of barter and interchange spreading civilisation far and wide while they enriched themselves, and made the most powerful nations indebted to them ; building up a record untarnished by the reckless and ignoble sacrifice of their friends and enemies.

Contemporary with Phoenicians, another very important seafaring people were the Danaans, or Danai, who came from a point south of Phoenicia, and took possession of the Greek Peloponnesus, at a very early period. They were, however, more given to war, and piratical expeditions than their neighbours of the Levant. They figure largely in the early days of Greek story, and seem to have become exceedingly smart in manoeuvres of maritime warfare. As merchantmen or traders they were by no means unimportant ; and although much of their history is dressed up in the fashionable garb of Greek

lore, we can learn that for length of voyages they were not behind the prowess of their Phœnician exemplars. They traded beyond the Bosphorus to the head of the Black Sea, and to the grain-producing plains of the Danube. In their intercourse with the north-western world they carried their expedition as far as Ireland and Britain, where they founded important settlements. After the power of the Phœnicians had been broken, the Dauaans may be said to have held the first place, as maritime merchants, warriors, and pirates. They became much reduced and scattered during the Greek wars, and the Carthaginians became the foremost as sailors. Carthage, however, becoming subdued by the Romans, the supremacy of the seas was given to the mariners of Italy ; and with the decline of the Roman Empire, the art of navigation also receded, and fell into comparative neglect in the waters of the Mediterranean, to revive only on the example being set by the northern world in relatively recent years.

CHAPTER VII.

THE DANAANS.

"Shall virtue and truth be degraded because thou art too base to uphold them?"
"A wise man scorneth nothing, be it never so small."—*Tupper*.

In the previous chapter the Danaans were introduced as an important seafaring community occupying the Greek Peloponnesus, being a colony which had migrated from a source south of Phoenicia. Were I disposed to be imaginative, the traditions of their early colonisation of this southern peninsula of Europe, would supply me with abundant material to fill a volume. I shall, however, confine myself to a few such events as are admitted to be historic facts, and draw from them such inferences as appear logical.

Is there then any probability of being able to identify these Danaans, or Danai, with some known ancient shipowners and sailors of a more southern portion of the Mediterranean?

In ancient writings, Danaus, the founder of the Grecian colony, is represented as an individual king, who had conjointly with Egyptus, his brother, ruled over the land of the Nile. A dispute having arisen between them, Danaus, fearing his life was in danger, escaped from the country with his family, and in a ship arrived at Argos, where he was made king of the country. I regard Egyptus as an impersonation of the people of Egypt, while I take Danaus to represent some people who with the former occupied the land of Egypt, and who, being a weaker people, were subjected to severe and tyrannical treatment, from which they could only free themselves by vacating the country.

Does history supply us with a key to this matter? Are we aware of any people who for a number of years occupied the land of the Pharaohs, whom those monarchs taxed with severe burdens, even to the destroying of their children, and who at length left the country to set up an independent kingdom beyond the rule of their oppressors? The picture is too perfect to require me to name the Hebrews. Strange things have happened in the course of man's history: and my readers may look upon this thought as not only strange but extremely fanciful. If so, I beg a patient, careful, and dispassionate attention while I proceed in my attempt to form my argument, and then you may with Byron exclaim:—

"Truth is strange, stranger than fiction."

The Hebrews did not leave Egypt in ships I at once acknowledge, for their way was a long and circuitous land journey. But I do not think the story requires that they should have sailed direct from the mouth of the Nile: or even that the whole movement should be completed in a century. At a very early period in their national existence in Palestine some of the Hebrews became seamen, and were evidently much devoted to that mode of life. It is in consequence of this that Deborah is compelled to pass the censure upon one of the

tribes for "remaining in ships" (Judges v. 17), instead of coming to the conflict with Sisera. Another tribe stayed by the seashore in his harbours and creeks.

And here is where the stories seem to fit each other so harmoniously ; it was "Dan" who "remained in ships," and sent not a detachment to the confederate army under Deborah, B.C., 1285. It was "Danaus" who sailed from the south and arrived at Argos before the Homeric period, and was made king of the Greek Peloponnesus, and whose followers became a recognised portion of the Kingdom of Greece.

Is it then probable that "Dan," whose seaport in Palestine was Joppa, and "Danaus," who sailed to Argos, were the same ? Let us shortly consider a few things known about Dan's position.

The Tribe of Dan was the last of the number to receive its allotment in the division of the country. It was very small, though very fertile. No other tribe was so cramped (Joshua xix. 40-47), yet Dan was the most numerous of them all. It is recorded of this tribe that at the time of the wilderness wandering it numbered 62,700 *fighting men* from 20 years old and upwards, independent of old men, or youths under that age, and of women and children ; representing a total of about 260,000. They were unable to retain the most fruitful portion of land, because of the repeated and successful incursions of the Amorites and Philistines. Their district then became so small that we find them complaining that they had received "no inheritance" in the land, and were very envious of their neighbouring tribes, who had abundant tracts of country. This led to a disaffection and almost complete withdrawal from the national union of the tribes.

They became closely connected with the Phoenicians in their extensive maritime business, to such a large extent that several writers think that in many instances the two became blended in the one name, and that much that is accredited to the Phoenicians is really due to the Danites. We find that they intermarried ; and that seamen of both nations sailed in the same ships. The cunning workman in metals sent by Hiram to help in the building of Solomon's Temple was a Tyrian whose mother was a Danite.

One action which plainly shows their state of discontent is their expedition to Laish, at the extreme north of the tribal possessions near the source of the Jordan, which they call "Dan," after their ancestor, thus showing their pride of family distinction, and tribal independence. This outlet did not, however, long prove sufficient for their rapidly-increasing population. They grew restless and discontented, doubtless taking every advantage offered them of securing outlets for their surplus numbers. To such an extent does this seem to have been carried on, that shortly after the reign of King David, the name of the tribe of Dan disappears from the Hebrew records, presumably because they had left their Palestinian possession, which they had found to be too small to sustain them.

Sailman quotes from Eldad, a Jewish writer, of about the ninth century, who says, "In Jeroboam's time (975 B.C.) the tribe of Dan being unwilling to shed their brethren's blood, took a resolve to leave the country."

There is no reason for believing that they were conquered, and carried from the land as captives ; but many reasons exist why we should believe they had abandoned the country from choice, to take possession of some colony or colonies which had first been discovered and settled upon by their many mariners. Long before David's time their disaffection was very conspicuous : for they kept their own separate body of soldiers, and acted in a spirit of independence quite inconsistent with a respect for the national league. Their disappearance, therefore, is not wonderful, especially considering their maritime intercourse with distant islands and countries. Rather, it is extremely probable that a large number of the tribe of Dan emigrated from Palestine very early ; and it is evident that previously they had become acquainted with the countries and habitable islands of the Mediterranean. Then there is a very high probability that the Danites are the Danaans.

The testimony of Latham, when speaking of this people—the *Danai* of Greece—is important. He says, “*I think that the eponymus of the Argive Danai was no other than the Israelite tribe of Dan.* Only we are so used to confine ourselves to the soil of Palestine in our consideration of the Israelites that we treat them as if they were *adscripti glebae, and ignore the share they may have taken in the ordinary history of the world.* The seaports between Tyre and Ascalon of Dan, Ephraim, and Asher *must have followed the history of seaports generally,* and not have stood on the coast for nothing. What a light would be thrown on the name Peloponnesus, and the history of the Pelopid family if a *bond fide* Pelope nation with unequivocal affinities and contemporary annals had existed on the sea coast of Asia ! Who would have hesitated to connect the two ? Yet with the *Danai and the tribe of Dan this is the case, and no one connects them.*” The *italics* are mine.

There is good cause for Latham's surprise. But it is more strange now, that when the relation of these peoples have been proved in a manner more conclusive than is usually possible in efforts to trace the course and progress of particular nations whose identity is accepted without demur, thousands of our learned students of Scripture and of history will look upon the argument as the result of a desire to make ends meet. It is really most strange to observe how very averse men are to believe anything about a secular history of Israel. We seem to suppose that their history must terminate with the Biblical record.

The word “Danaans” or “Danaoi,” has a close resemblance to the Hebrew word used by Rachel at the birth of the child whom she named “Dan”—“God hath judged me (*dananni*) and given me a son.’ Therefore she called his name Dan,” i.e., Judge. This is a most important fact, especially when the people who bore it, as before noticed, were emigrants from the vicinity of Egypt, and were seamen as the Danites were. The people of Dan were proud of their family name. They changed the name of “Laish” to “Dan” when the 600 colonists took possession of it. We are told by Euripides, and also by Strabo, that when the Danai took possession of Argos they passed a law compelling all the people living under the name of Pelasgiotæ, throughout Greece, to call themselves Danai. Surely this is a conspicuous characteristic of these people. We shall see more of it.

History also tells us that the Danai at first gained the goodwill of the original inhabitants of the Greek Peninsula by their skill in sinking and constructing wells, which skill was employed in all directions. This was one of the arts peculiar to the Hebrews from the earliest dawning of their history, in a manner which, I think, no other people can lay claim to.

It was from the Danai that the Greeks first obtained the story of their model man, Hercules. He was a Danaan in his birth and education, and only his more mature life was common to Greece. And I would ask my readers to compare the story of the life of Hercules with that of the Danite, Samson. Hercules commenced his career by slaying a lion; so did Samson. Hercules had a peculiar divine interposition in his birth; so had Samson. Hercules in single combat accomplished wondrous feats of valour; so did Samson. Hercules was a man subject to a most impulsive temper; so was Samson. For every failing, Hercules suffered a particular punishment; so did Samson. A woman was the means of the death of Hercules; so was it with Samson.

By two antagonistic schools of writers, these two stories are claimed to be the same, the difference between the writers being as to which is the original. Biblical commentators contend for the Hebrew, Samson, while mythologists argue for the Greek, Hercules; many of the latter, however, admitting that the myth had a Southern origin. There can be no doubt, however, that the story of Hercules was given to Greece by the Danai emigrants, thus confirming the origin of the people; for the Hercules of the Danai and the Greeks is simply the Samson of the Danites and the Hebrews. Grecian poetry, however, has added many embellishments to the story.

Dr. Pinnock, in his "Analysis of Scripture history," considers that this story of Samson gave rise to many ingenious fictions mentioned in profane history, "such as the *Sabine Rape*; the story of *Nissus's hair*; of the *Golden Lock* given to Pterelaus by Neptune; of *Hercules and Omphale*; of the *Pillars of Hercules*; of *Cleomedes and Astypalæus*; and of *Agamemnon and Iphigenia*."

CHAPTER VIII.

WHO WERE THE ANCIENT IRISH ?

"Thou hast increased the nation, O Lord, Thou hast increased the nation :
Thou art glorified : Thou hast removed it far unto all ends of the earth."—
Isaiah xxiv. 7.

The name of Sparta, or the Spartans, is enough to bring forward remembrances of much that we read in our early days. The Spartans have left a name in the records of history which no deeds of bravery have eclipsed. The City of Sparta was the most celebrated of the whole Peloponnesus—not, however, from an architectural point of view ; for, according to the law of their great Lycurgus, the doors of their houses were to be dressed only with the saw, and their ceilings with the axe. The people were not, as may be imagined, of a highly refined stamp, but were hardy and warlike. It has been said of them that they figure in history as "a race of stern, cruel, resolute, rude, and narrow-minded warriors, capable of a momentary self-sacrificing patriotism (as in the story of the 300 heroes who fell at Thermopylæ), but utterly destitute of the capacity for adopting or appreciating a permanently noble polity." They rose to the greatest power in Greece, but were unable to maintain their dignity, and subsequently became reduced to very humble proportions.

Their province was the most southern part of Greece, named Laconia, or Lacedæmonia, the maritime outlet from which was through the Gulf of Marathon. It adjoined the province which was occupied by the Danaans. They and the Danaans were of the same origin, which letters that passed between them and the High Priest at Jerusalem, preserved by Josephus, prove to have been from the Hebrews of Palestine :—

"Areus, King of the Lacedæmonians, to Onias, sendeth greeting:

"We have met with a certain writing, whereby we have discovered that both the Jews and the Lacedæmonians are of one stock, are derived from the kindred of Abraham. It is but just, therefore, that you, who are our brethren, should send to us about any of your concerns, as you please ; we will also do the same thing, and esteem your concerns as our own, and will look upon our concerns as in common with yours. Demoteles, who brings you this letter, will bring back your answer to us. This letter is four-square, and the seal is an eagle, with a dragon in his claws."

The reply which was sent to this, if any, has not been preserved, but some years after the following was sent to Sparta .—

"Jonathan, the High Priest of the Jewish nation, and the Senate, and the body of the people of the Jews, to the ephori, the Senate, and body of the people of the Lacedæmonians, send greeting :

"If you are well, and both your public and private affairs be agreeable to your mind, it is according to our wishes. We are also well. When in former times an epistle was brought to Onias, who

was then our high priest, from Areus, who at that time was your king, by Demoteles, concerning the kindred that was between us and you—a copy of which is here subjoined—we were well pleased with Demoteles and Areus, although we did not need such demonstration, because we were well satisfied about it from the sacred writings; yet did not we think fit first to begin the claim of this relation to you, lest we should seem too early in taking to ourselves the glory which is now given us by you. It is a long time since this relation of ours to you has been renewed; and when we, upon holy and festival days, offer sacrifices to God, we pray to him for your preservation and victory. As for ourselves, although we have had many wars that have compassed us around, by reason of the covetousness of our neighbours, yet did not we determine to be troublesome either to you or to others that were related to us; but since we have now overcome our enemies, we have occasion to send Numenius, the son of Antiochus, and Antipatir, the son of Jason, who are both honourable men belonging to our Senate. We gave them this epistle also, that they might renew that friendship which is between us" Josephus adds:—"So the Lacedæmonians received the ambassadors kindly, and made a decree for friendship and mutual assistance."—Art. xii. iv. 10, xiii. v. 8.

Do we require more to confirm the faithfulness of the argument that the Danaans, who were colonists from the south, were none other than the Danites of Joppa and the coast? Many years after this there were known to be many of the Hebrew race speaking Greek in that part, and up towards Constantinople. The connection of the Danites with Greece is plainly acknowledged in the Bible. Ezekiel xxvii., 19, associates Dan and Javan—that is Greece—as trading with the fairs of Tyre. This is worthy of special notice. "Why," says Bishop Titcomb, of Rangoon, "should this one tribe be thus represented as 'going to and from' the merchant fairs of Tyre with the early colonisers of Greece, if they had not some ethnic relationship?"

On the coast of Palestine there was a maritime city named Dor, which was virtually within the allotment of Asher, though given to Manasseh, and is said to have been occupied by people of the tribe of Dan, who amalgamated with the original inhabitants of the place. It lay about forty miles north of Joppa, and about fifteen miles south of Mount Carmel. A very old author says it was founded by Dorus, a son of Neptune. Others say it was a very ancient city of the Phœnicians. A remarkable coincidence happens regarding this name Dor. In Greece there was an ancient state named Doris; it lay to the south of Thessaly, with Phocis on the north-east, having an outlet to the Ægean Sea by the Gulf of Maliaclus. Like Dor, of Palestine, it is said to have been founded by Dorus, who first colonised the country. They are also said to have a peculiar dialect—in fact, the "Doric Greek" is well known as quite different from either the Attic or the common speech of the country. It is quite evident that these Dorians emigrated to Greece from Asia Minor. They held several districts and islands on the coast, such as Rhodos, Halikarnasos, Kos, Kunidos, Nisyros, and others. This people figure prominently in the history of Greece. It is quite possible that they also are an offshoot of the wandering Hebrews.

The south of Spain was at a very early period inhabited by a people called Iberians. Their origin has not been satisfactorily settled ; in fact, they are generally spoken of as if they were indigenous to that country, their occupation of that part being of such ancient date, and so long before what is vaguely called the historic age. Of recent years, however, it has been held by historians of the more honest class that "historic notices of ancient migrations" are not the only means which may be employed in tracing the particular ancient family of our race to which a modern people belong ; but the inclination is to group all facts bearing upon their national affinity, and from a careful analysis arrive at a conclusion according to the direction in which the greatest weight of probability points.

Then there is almost an exact likeness between the word *Iberi* and Hebrew. The Hebrew form of the latter word is without the aspirate, and is almost equivalent to the English letters *Eber*. There is a frequent interchange of *e* and *i* in their use in the spelling of ancient names, and the prefixing the aspirate *h* is quite common : hence we have *Heber* for *Eber*, Hibernian or Iberian. Upon an old map, with following long title :—*Hispania ab Hesselo, Gerardo, delineata et juxta annotationes Doctroni Domni Don Andreas, 1631 A.D.*,” the name of a certain river is given as *Eber*, or *Ebro rio, olim Iberus flu.* The Eber, or Hebrew river, in aftertimes, or afterwards, called *Iberus*. The prefixing of the letter *h* does not necessarily prefix an aspirate. Many of our best scholars write an Hebrew, pronounced *an Ebew*.

We have already seen that the ships of Solomon, along with those of Hiram, carried on a regular trade with the city called Tarshish, which is believed to have been the Greek Tartessus, in Spain. If then a large business were carried on between the Hebrews and Tarshish, there would be sure to be a large number of Hebrew residents or traders in that city. Solomon would have his agents there, and it is of the most evident probability that private enterprise would lead to others locating themselves in that centre of commerce. See the action of Jonah the Prophet, who wished to flee from his country rather than obey the command to go to Nineveh. He made for the seaport, Joppa, where he found a ship upon the eve of starting for Tarshish. This suggests the regularity and extent of the trade direct between the two ports, and also the extent to which a knowledge of it existed in the country. Jonah evidently looked upon Tarshish as a less undesirable spot than Nineveh. Why, unless he looked upon the latter to be further removed in national relationship than the other while to flee to Tarshish seems to have arisen naturally in his mind, as if he knew he would find a hospitable people and a safe haven there. The seamen in the ship seem also to have been worshippers of Jehovah, and therefore people of Israel.

"The story of Ireland," a volume published in 1867 by A. M. Sullivan, Dublin, introduces that very interesting story thus : "The earliest settlement or colonisation of Ireland of which there is tolerable precise and satisfactory information was that by the sons of Milesius or Milesius, from whom the Irish are occasionally styled Milesians. There are abundant evidences that at least two or three 'waves' of colonisation had long previously reached the island ; but it is not very clear whence they came. Those first settlers are

severally known in history as the Partholanians, the Nemedians, the Firbolgs, and the Tuatha de Danaans. These latter, who immediately preceded the Milesians, possessed a civilisation, and a knowledge of the 'arts and sciences' which limited as we may be sure it was, greatly amazed the early settlers—whom they had subjected—by the results it produced."

The Firbolgs seem to have been a pastoral race; the Tuatha de Danaans were more of a manufacturing and commercial people.

If the names of peoples are any indication of their origin, surely the name Tuatha de Danaans, *i.e.*, the tribe of Danan, is of some value in guiding us to the original family from which they descended. We have already seen that the ancient Danaans of Greece were a maritime people—we observed their close relation to the people of Palestine; and as members of the Greek community we noticed that they carried their trading adventures to many distant countries between the eastern shores of the Black Sea and the British Isles. What then is more natural and reasonable than to conclude that as they were so pressed in their Greek home during the intestine wars that they again sought a more quiet sphere of existence, which they knew was to be found in Ireland, and hence that the Danites of Palestine, the Danaans of Greece, and the Tuatha de Danaans of Ireland are the same?

Thus the connection between the Danite seamen who traded along with the Phoenicians to the tin mines of Britain and the tribe of Danaan in Ireland seems to be almost a demonstrated fact. At least it stands in the very first degree of probability that they are the same people. There is no other known people who could with the smallest degree of reason be said to produce the analogy in a like manner. If the attempt were made to connect the posterity of Ham with the people of Ireland with one-half of the amount of affirmative evidence which is now produced in tracing the Danites to that country, few, indeed, of our theological lecturers and preachers would not assent to its reasonableness. But as the question is one of more importance, and so closely connected with their particular subject, they begin to show suspicion, and require that arguments shall agree with their previous "opinions," or present evidence more perfect than a mathematical demonstration. There are many Thomases occupying the pulpit and platform. The only facts known about this people point to their Hebrew ancestry; yet we find men deliberately and arrogantly asserting that in their "opinions" these facts are wrong! and thinking that they can disprove "from Scripture" that which the sacred writings do not pretend to deal with.

To quote again from the "Story of Ireland":—"The Milesian colony reached Ireland from Spain, but they were not Spaniards. They were an Eastern people, who had tarried in that country, on their way westward, seeking, they said, an island promised to the posterity of their ancestor, Gad-elius. Moved by this mysterious purpose to fulfil their destiny, they had passed from land to land, from the shores of Asia across the wide expanse of Southern Europe, bearing aloft, through all their wanderings, the 'sacred banner,' which symbolised to them at once their origin and their mission, the blessing and the promise given to their race. This celebrated standard, the 'Sacred Banner of the Milesians,' was a flag on which was represented a dead serpent

and the rod of Moses; a device to commemorate forever amongst the posterity of Gadelius, the miracle by which his life had been saved."

This miracle was that which is described in the well-known narrative of the plague of fiery serpents, as given in Numbers xxi, 4, 9, when Moses made a serpent of brass and set it upon a pole, so that those who looked upon it should be healed of the serpent's bite. Their tradition goes on to say that they remained in their land, in Palestine, for three generations after this event ; and that the cause of their western migration was the prophetic utterance of the great Hebrew leader, that the descendants of their ancestor Gadelius should discover and inhabit a "country in which no venomous animal could live, an island which they should find in the track of the setting sun." After many years of wandering they arrived in Spain, having followed the course of the "great orb of day" to what appeared to be the confines of the western world. There they tarried and built a city known as Brigantia. They became occupiers of a large tract of country, and rulers of a larger territory.

While occupying the south of Spain, they engaged in the pursuit of sea traffic, both for commerce and war, but never forgetting that they were still wanderers, looking for a beautiful island, a pleasant country promised by Jehovah to their honoured ancestor. And upon their voyages a constant watch was kept for the appearance of the "Isle of Destiny."

It was while upon a voyage of commerce and exploration that Ith, the uncle of Miledh, first sighted the long looked-for island—the promised land of peace and safety. Anxious to gain a tolerably correct knowledge of it, he went ashore to make a careful survey of some parts, but in doing so he was attacked by men of the Tuatha de Danaans ; who, while he fled to regain his ship, wounded him mortally. He succeeded in reaching his vessel, and putting to sea ere his pursuers could overtake him, he ordered a course for Spain. But before the Brigantian coast could be reached his wound proved fatal.

Immediately on the arrival of the ship the entire community of the Milesian colony was summoned to make preparations for departure, to take possession of the "Isle of Destiny," and to avenge the death of Ith.

Accordingly, but a short time was occupied in the required preparations, and the wanderers were again travelling ; this time, however, with a definite goal in view. Thirty galleys were provided, and in them the first detachment set sail under the leadership of the sons of Miledh (who had died shortly before.) Their names were Heber the fair, Amergin, Heber the brown, Colpa, Ir, and Heremon, with Lui, the son of Ith, as their guide and navigator.

The date of this expedition is generally believed to have been more than 1000 years B.C. It may have been less. Moore refers to the event in the following verses :—

"They came from land beyond the sea,
And now o'er the western main,
Set sail in their good ships gallantly
From the sunny land of Spain.
'Oh, where's the land we've seen in dreams,
Our destined home or grave ?
Thus sang they as by the morning's beams
They swept the Atlantic wave.

And lo, where afar o'er the ocean shines
 A sparkle of radiant green,
 As though, in that deep lay emerald mines
 Whose light through the wave was seen.
 "Tis Innisfail, 'tis Innisfail!"
 Rings o'er the echoing sea,
 While bending to heaven, the warriors hail
 That home of the brave and free.

Then turned they unto the eastern wave
 Where now their Day-God's eye
 A look of such sunny omen gave
 As lighted up sea and sky,
 Nor frown was seen through sky or sea,
 Nor tear o'er leaf or sod,
 When first on their Isle of Destiny
 Our great forefathers trod."

It was with great difficulty they effected a landing, upon this being accomplished, a great and sanguinary battle took place between them and the Tuatha de Danaans, which, however, resulted in the latter being defeated and subjected to the rule of the invaders, who became the aristocracy of the land.

It is interesting to notice a few of the names of persons who took part in this story. The name *Gadelius* is strictly Hebrew, with only the terminal letters changed. Gad was one of the sons of Jacob—one of the twelve patriarchs. The word *gad* means "fortune." In the form *gadîl*, frequently used, the meaning is "to be," or "to become great, to be exalted." In the plural, *gadelim*, "the exalted," "the great," "the fortunate." How close the resemblance between *Gadelim* and *Gadelius*. The Gadelians are said to have boasted that they were the heroes of Spain.

The names of the sons of Miledh are clearly Hebrew; *Heber*, *Heremon*, and *Ir* are common forms of Hebraic names, while in *Lui* we at once recognise the name *Levi*, so frequently met in the Bible. Even the navigator and explorer *Ith* carries his Israelitish origin in his peculiar name.

Whence, and how are, all these peculiarities if they are not ethnological?

There is no country with a written history which can produce records of more thrilling interest, or of more varied and peculiar character than Ireland. No people ever took greater care to leave behind them more authentic chronicles. In the days of the ancient kings, official historians were kept in the service of the monarch, having special apartments allotted to their use in the palace, as also had the secretaries, astrologers, and others. The records have suffered, like many other evidences of the civilisation of ancient Ireland, by the plague of war, and the destruction of fire. Some of the most valuable only now exist in name, and doubtless many, whose value we reck not of, have been lost and forgotten; yet from time to time these documents were made use of to good advantage by the bards and private chroniclers, and thus have tended to preserve in a more reasonable form the knowledge of events which live now almost only in tradition. Yet, despite this loss and waste, authentic sources for Irish history are numerous and available. The

last forty years have revived much interest in the literature of that early people, whose learning was sought after from distant parts of Europe.

My object, however, is not to attempt an outline of Ireland's history, but to bring under notice some further facts in order to follow up the subject, and thus produce reasons for asserting that at least some of the early colonizers of "Erin's Isle" were from the Hebrew stock.

Dr. Pinnock, of Corpus Christi College, Cambridge, published a "Catechism of the History of Ireland" in the year 1825, in which he makes the following statement, "The language spoken by the natives of Ireland was one of very great antiquity, which General Vallancy paid considerable attention to the examination of. It appears to be a compound of Phoenician and Hebrew, as that learned linguist and antiquarian has published "several thousands of words which are alike in Hebrew and Irish." In suggesting the best course of study to be pursued in order to obtain a correct knowledge of the ancient Irish language, the same writer placed an acquaintance with Hebrew first. He moreover quotes, with approval, from an author who wrote a small treatise on the "Preliminary Proofs that Israelites came from Egypt into Ireland, and that the Druids expected the Messiah." This author states that some of the Hebrew family were separated from the rest at a very early period ; that they were heirs to singular blessings promised to them in the latter days. These sailed from Africa, and settled in Ireland. He further says, they "brought with them the *Saxum Jacobi* (Jacob's stone, pillar, or pillow, which was formerly at Scone, and is now under the coronation chair at Westminster Abbey) into Ireland."

Dr. Pinnock further states that "in the early history of Ireland the country reached its highest political perfection under the rule of their favourite monarch Ollam Fodlah ; who established the great *Fes*, or triennial parliament, which was held at Tarah."

It will be observed that these two writers published their works more than 20 years before the first advocate of the British Israel question had given public utterance to his convictions. They are therefore free from any such imputation as being interested in instituting, or even in defending a theory. It is evident that they wrote from a conviction that facts warranted their assertions, independent of interest or theory.

Many words and names contribute evidence to the same purpose. On the map of Ptolemy, the celebrated geographer of the second century, A.D., a spot in Ireland is found to be named *Dunscobrace*, this in modern times bears the name of Carrickfergus. A careful examination of the old name has shown it to be the Hebrew word for "Dan's refuge." It was at one time the site of an immense castle, the strength of which is still evident in the great thickness of the walls of a portion of the ruin still standing. Antiquarians acknowledge that it must have been erected several centuries before the Christian era.

The ancient schools, or universities (for in very ancient days the Irish had educational establishments worthy of that name), were called *Mur-Ollamin*, which means "the schools of the wise, or sages" ;

or, in the words of the Rev. F. R. A. Glover, M.A., "schools of the prophets—to speak in terms of the Hebrew equivalent for such an institution." The title "Jodan Moran," which designated the chief judge, is another proof of this argument. But it is simply wasting time to produce these words, since General Vallancy is admitted by Dr. Pinnock to have "published *several thousands of words* alike in Hebrew and Irish."

Captain H. G. Palmer writes :—" Of those early civilised tribes we have many interesting monuments still existing—an alphabet like the Phoenician, or Hebrew ; a system of secret writing, which is partly imitated in these days by our shorthand writers ; more than a thousand books in our ancient tongue, not yet correctly translated, but certainly 'historical,' if, as might be conjectured, they are mixed up with poetic traditions and fables. Schools of philosophy, astronomy, and religion were instituted centuries before the Christian era in this favoured isle ; and Irish music with the Davidean harp had no equal in Europe."

Speaking of the designation "Scuite," "Scoti," or "Scots," frequently applied to the wanderers who settled in Ireland, and which is now the national designation of the Scotch, the same writer says this term "may be traced back to Egypt, and its derivation is connected in some way with the wanderings of Moses and the Israelites. The word is translated by many writers 'wanderers,' or 'nomadic race' ; Colonel Gawler, however, derives this word from the Hebrew 'S'cothi,' or 'dwellers in booths.' This agrees with the Spanish mode of pronouncing the word, and makes the idea suggestive." If the word Scot be really Hebrew, from S'cothi, it is not at all improbable that the Greeks got their word "Scith" from the same source.

The learned Lazius asserted that the "Irish language abounds with Hebrew words, and had its origin in the remotest ages of the world."

Marcel, who was Directeur de l'Imprimerie Impériale under Napoleon, published an Irish Alphabet, from types belonging to the propaganda of Rome, which were sent, by the order of Napoleon, to Paris. Prefixed to this publication are some remarks on the grammatical structure of the Irish language, which he concludes thus :— " Par cette marche conjugative, elle se rapproche de la simplicité des langues anciennes et orientales. Elle s'en rapproche encore par les lettres serviles ou auxiliaires les affixes les préfixes qu'elle emploie comme la langue Hébraïque." This shows plainly that it is no new idea to connect the Irish and the Hebrew languages.

It would appear that even the law of the Hebrews relating to the liberation of slaves was in force amongst the Irish : for we find in some of the biographies of St. Patrick that he obtained his freedom from slavery through the operation of a law which sets all bondmen free upon the seventh year. (See Lev. xxv. 40.)

In a very interesting "History of Ireland" written by a Roman Catholic nun, M. F. Cusack, the following remarks occur :—" Eastern customs and Eastern superstitions, which undoubtedly are a strong confirmatory proof of our Eastern origin, abounded in ancient *Erin*. . . . Druidism was the religion of the Celts, and Druidism

was probably one of the least corrupt forms of Paganism. The Druids had a *pontifex maximus*, to whom they yielded entire obedience—an obvious imitation of the Jewish custom. . . . The tenure of land was a tribe or family right, and, indeed, the whole system of government and legislation was far more patriarchal than Teutonic—another indication of our Eastern origin. . . . The present royal family of England have their claims to the crown through the Stuarts, who were descendants of the Irish Dalriada."

CHAPTER IX.

THE ANCIENT BRITONS.

"Objections built on popular notions and prejudices are easily conveyed to the mind in few words ; and so conveyed make strong impressions ; but whoever answers the objections must encounter all the notions to which they are allied, and to which they owe their strength ; and it is well if with many words he can find admittance."—*West.*

"Masculine sentiments, vigorously holden, well become a man ;
But a weak mind hath a timorous grasp, and mistaketh it for tenderness."
—*Tupper.*

"The occupation of our island by certain tribes, whom we now call the aboriginal Caledonians, or Britons (long before the Ten Tribes were carried captive into Assyria), and who therefore could not be Israelites, is passed by."

The charge here laid to our door is "that it is not possible that the original inhabitants of Britain can have been Israelites, and consequently we pass them by as an element better cast aside in our arguments." That Dr. Bonar was aware he was misstating facts in saying we "passed by" the occupation of Britain by the "aboriginal Caledonians, or Britons," is made evident by his own words a few sentences farther on, where he acknowledges that we insist upon the "Israelitish origin of Druidism." Druidism was the earliest recorded form of Britain's religion, and if we have, to the doctor's knowledge, argued that it was introduced by Israelites, then he also knew that this period of Britain's history was *not* "passed by." Then what purpose had he in view in thus speaking falsely of us? Did he expect to strengthen truth with falsehood? For his own reputation he should have been more careful not to expose himself.

When Dr. Bonar says that our island was occupied by "certain tribes whom we now call *aboriginal* Caledonians, or Britons," are we to suppose him to mean that the "we" he speaks of regard these "aboriginals" as being "*indigenous*" to the island; that they were not exotic? That they in fact originally, and from the first, belonged to the island? Perhaps it would be holding him too closely to the meaning of his terms to contend that he did, for in another part he gives it as his belief that we have come from Japhetic stock. Then he has used a term too definite for his belief, but one evidently intended to give force to his contention.

That these early residents "*could not be Israelites*," is the "heroic argument" of the doctor. That they *could certainly be*, and *very probably were*, is my unhesitating answer. There is no element of impossibility whatever in the case. It will not require many pages to convince the unprejudiced reader that the possibility, and probability too, were all in favour of my affirmation, although I also accept Dr. Bonar's statement that these people first arrived in Britain "before the Ten Tribes were carried captive into Assyria." It should not be forgotten that from a very early date the Israelites were a people of vast commercial importance, not only as buyers and

sellers, but as dealers and carriers. We must not fall into the too common error of supposing that the influence, or business connections of the Hebrew nation were confined within the limits of their own little strip of country between the vast Continents of Africa and Asia. In the days of their power, they were known in all the centres of commerce ; even in Europe and India. They have ever been a most enterprising race. They had taken to maritime pursuits thirteen centuries before our era, and in the days of Solomon they were acquainted with the British Island.

Not only were the Hebrews during the reign of Solomon acquainted with the existence of the land of Britain, but the ships of that king were regular traders to and from that land of Tin, called by the Greeks " *Kassiterides*, " which means " The Tin Islands. "

According to Kenrick's *Phoenicia*, tin was obtained from the " islands of Junk, Ceylon, and Banca, in the Strait of Malacca." Diodorus Siculus mentions that tin was found in the island of Panchaia, off the coast of Arabia, but the ore was never exported. Arrian has stated that the great supply of tin which in olden times was brought into Egypt, was shipped from India. This statement is contradicted by Dr. George Smith, who has conclusively shown that it is quite absurd, and that the great source of the vast supply has ever been from the west, also that Egypt exported tin to, rather than imported it from, India. The western countries from which tin was obtained were Spain, Portugal, Cornwall, and the adjacent parts of Devonshire. The quantity supplied from Spain and Portugal has never been abundant, and the ablest writers consider it to have been totally inadequate to the trade carried on by the Phoenicians, and therefore they conclude that Britain must have been the great tin producing country ; and that Britain and Ireland were the " *Kassiterides* " of the Greek writers. Mr. W. A. Wright, M.A., in Smith's Dictionary of the Bible, says :—" We are driven to conclude that it was from Cassiterides, or the tin districts of Britain, that the Phoenicians obtained the great bulk of this commodity"—in this agreeing with Sir G. C. Lewis ; and he quotes Strabo to show that the voyage was made direct between Britain and Gades, or Cadiz.

Hence it is settled almost beyond dispute that nine—probably more than ten—hundred years before the beginning of the present era, there was a constant maritime communication between Britain and the East. It is also, I think, clear that this communication was connected with the coast of Palestine. For we read that the king (Solomon) had a navy of Tarshish which sailed with the navy of Hiram (King of Tyre), and which returned every third year (1st Kings, ix., 26, 27 ; x., 11, 22). It is also evident from a passage in Ecclesiasticus, that tin was a very common article in Palestine, for the writer says of the riches of Solomon, " He gathered gold as tin. It was accounted as nothing in the days of Solomon." Whence then came this tin ? Is the assumption erroneous that, since Solomon was associated with Hiram in the shipping trade, that trade extended to the " Tin Islands ; " and that consequently the British Isles were known to the Hebrews ?

Some may argue that it is on record that the Phoenicians kept secret the country from which they procured their cargoes of tin.

This is true. But I consider it more in favour of my argument than the reverse. It may be true that when a foreign vessel essayed to follow the Phoenician traders to the "Kassiterides" the Tyrian mariner ran his ship on a shoal, and thus lured the spy to destruction. But we must remember that *Hiram and Solomon were on such intimate terms of friendship, that their ships traded to the same ports in company, and with the same cargoes*; therefore if Hiram's ships traded to Britain or Kassiterides, so also did those of Solomon. Therefore Hebrew seamen and merchants would thus become acquainted with the far off islands of the north-west, while probably no other people knew more than that there were such islands somewhere, though ignorant of their position.

If Hebrew seamen and merchants were acquainted with the "Kassiterides," can we suppose that on their return home from a three years' voyage to the wonderful tin mines and white cliffs, they would not spend evening after evening and day after day in describing the state of the island to the willing and enchanted ears of their relations and friends? How many tales of adventure, by sea and land, must have been related by these home-returned traders; and how far must their stories have been carried and repeated through the land! First of all, there would be the news of the arrival of the long absent fleet, heralded in hundreds of villages, towns, or cities, which would set every ear ready for fresh information, and prepare everyone who had a relation or an acquaintance on board one of these ships to welcome him home. And that one would relate his tale of wonder to a large circle of those gathered to greet him on his safe return; he would tell of how they weathered some terrific storm, and how in their peril a much-loved comrade was washed from the deck, or thrown from the rigging, and lost. Doubtless the mode of extracting the ore from the earth would form the subject of much converse; and so the country would be filled with a knowledge of the Land of Tin, where war and carnage were unknown, and hostile feuds were strange.

That this was so, I think can be shown from the writings of the Prophets. There was evidently a general knowledge of some far off western islands. So general indeed does this knowledge seem to have been that the Prophets write of them as we would of the New Hebrides. We would not take the trouble to state the exact geographical position in which they are situated; we would speak of them simply by their most widely-known name, whether that name indicated a geographical position or direction, or a descriptive appellation. In this manner the Prophets spoke of the "Western Islands." Isaiah wrote, "Be still, ye inhabitants of the isles; thou whom the merchants of Zidon, that pass over the sea have replenished." Then speaking of the overthrow of the Tyrian power, and the falling off of maritime trade consequent thereupon, he says to the people of Tyre, "Pass ye over to Tarshish; howl, ye inhabitants of the isle." That this refers to the immense trade carried on with the tin islands I think there can be little doubt, for the destruction of Tyre would almost stop the export tin trade of Kassiterides. Then again, when Isaiah was speaking of the complete overthrow of the Hebrew power in Palestine, he spoke of a people who shall "lift up their voice; they shall sing for the majesty of the Lord; they

shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the 'isles of the sea,' " or, as we may render it, " in the isles of the west." The same writer says "the isles shall wait for His law." The definite manner in which Isaiah and other Prophets refer to "the isles" gives the impression that these isles were not unknown places, of which only a vague opinion existed, but that they were rather islands of which the people possessed some definite and certain knowledge, islands of which they were accustomed to speak as in the west, or in the distant sea.

It may be interesting to examine the probable derivation of the very ancient word "Britannia," "Britain," or "Briton." For years we were quite contented to believe, with our school histories, that this word merely signified a 'painted' or 'tattooed' race, because the sources of youthful instruction, with an air of absolute certainty, asserted that the word came from the Celtic 'brit,' which meant 'to paint.' This was, of course, a very simple and easy, if not quite a satisfactory way of settling the meaning and derivation of so ancient a word ; but since the erudite authors of those very valuable little histories contributed their quota to the literature of the nation, a very large amount of labour has, with patience and skill been devoted to a more perfect analysis of the affinities existing between the ancient language of the Britons and more thoroughly known ancient languages of the East, and this seems to have thrown a flood of light on many words and customs both Irish and British.

From the results of this labour it has been discovered that the national name of our people has a much closer connection with ancient classic nations than was previously imagined, and stands on a far more respectable platform than the idea of "painted bodies" or "tattooed men" would admit of.

The word "Britannia" is found to be a mercantile term of very great antiquity, which originated in the "tin trade" between "Kassiterides," or "Bretanikee," and the eastern shores of the Mediterranean Sea, probably anterior to the reign of Solomon, and seems to have been given in a manner analogous to our modern method of calling certain districts "goldfields," or "auriferous country," as it had special reference to the mineral so extensively obtained in, and exported from, the island. The Greek word *Kassiterides* means simply "tin islands." So if it is found that in Phoenician and Hebrew the name *Britannia* or *Britain* means "tin bearing" or "tin producing," such a derivation seems far more worthy of the name of a land which has become the leading country in all mercantile pursuits, and is also from a truly scientific and philological view much more probable, as we shall see. It is at the outset very improbable that a people should name themselves "The Painted," or "The Tattooed;" besides, it is doubtful whether the ancient Britons were a tattooed race : we only know that they had their skins painted or coloured in time of war ; that they retained these marks upon them in time of peace is not in evidence. Many writers do not believe that our ancestors were marked with an indelible composition, but that they only endeavoured to make their presence seem more terrible by painting devices upon their bodies when about to engage in

battle. On the other hand, how very probable it is that they should call themselves "tin miners" since that was the profession of the earliest inhabitants. Such an application would be in exact keeping with the customs of tradespeople throughout all history. Hence if it is possible to show that Britain means the "land of tin"; that the people of Britain should be called Britons will appear most natural.

It is a matter of some surprise that although this view of the question has for several years been before the public, our "standard works of reference" never condescend to mention the fact; though we find some of the ablest of modern scholars giving due prominence to it. Dr. Eadie, a man known throughout the world for his classical scholarship, acknowledges that "our country derived its name of *Britain* from the Phoenician navigators and merchants, who designated these islands *Brataneo* from the abundance of lead and tin mines found in them." Dr. Borlase, whose writings are recognised authority on the "Antiquities of Cornwall," remarks, "Bochart has recourse to the Greek name of this island *Bretanikee* in order to derive it with greater probability from *Brataneo*, in the Phoenician language signifying a land of tin."

The ancient Hebrew and Phoenician languages were almost identical, and much that goes for Phoenician is really Hebrew, arising from the very long and close intercourse of the people. So that if in the latter the word *Brataneo* meant "land of tin," so we may conclude it did in the former, and since we saw previously that the Hebrews and the Phoenicians were united in this great trade in tin from the "isles of the west," we are able to place our finger upon the true origin of the name of "Britain" and the British.

In an article by Robert Pegrum, Professor of Hebrew, published in the *Banner of Israel*, he says, "this name was probably derived from one of the undermentioned words:—

- " 1. *Bretanec* (ברת אָנֵך) Lit. daughter of lead or tin—that is, according to a Hebrew idiom, belonging to, or relating to, lead and tin.
- " 2. *Brutanec* (ברות אָנֵך) pits of lead and tin—lead or tin mines.
- " 3. *Bratanec* (ברית אָנֵך) a purifier of lead or tin.
- " 4. *Bratanec* (בראת אָנֵך) lead or tin producing, the first root meaning to form, to produce.
- " 5. *Bratanec* (בראת אָנֵך) abundance of lead or tin. This word is written and pronounced the same as the preceding one, but its first root signifies to fatten, to be plenteous.

" The first three of these words, *Bret*, *Brut*, *Brit*, are derived from one root which means to cleanse, to clear, to purify. The Hebrew noun *anec* occurs in Amos vii. 7, and signifies lead or tin, hence a weight of lead or of tin ore, a plummet, a plumbline. It is also the Arabic word for lead and tin (Newman, Craik, Angus, Duncan, &c.)."

Aristotle calls the western land from which the Phoenicians procured their cargoes of tin, *Bretanikee*, and it is evident that the word had come to him from some language other than his native tongue, but since as we formerly observed, many

of those who in time became settlers in Greece were mariners from the coast of Palestine, the use of this word by Aristotle is nothing strange, seeing that it was the very word which those marine settlers would use to designate the far-off island and the trade their ships were engaged in. The word used by Herodotus and others for the "tin islands" is a more purely Greek word, *Kassiterides*; but the fact that even this word is found in the Hebrew and Chaldee as *Kasetira*, meaning "tin," suggests the probability that it also was borrowed by the Greeks from the more ancient nations. Hence we may say that both Britannia and Kassiterides are Hebrew words of almost synonymous meaning—viz., *abounding in tin, the country of tin, or the tin mines.*

If we do not consider this a demonstrated fact, yet it must be acknowledged to be a very much more probable and harmonious derivation of that word which has for ages seemed to puzzle those who have examined it. This derivation does not of course prove that the ancient Britons were Hebrews; but it suggests that if they were not, the language of that ancient people must have exercised a very great influence over them. The earliest mercantile undertakings of the Britons were undoubtedly those of tin mining, tin smelting or purifying, and tin export. They were literally tin merchants, and as tin was called *anec*, and its production was called *Brat* in Hebrew, surely the most natural appellation for such a people would be "Bratanec," or "producers of tin;" while it would be quite as natural for the country to be called by a name which in the vernacular of the traders in tin would mean "The Tin Country," or "The Tin Fields;" as we talk of diamond fields, gold fields, or coal fields. Have we not instances of islands in these modern days, called by the name of the principal staple of trade which connects them with the commercial world—such for instance as the "Guano Islands." It is one of the most common customs to call places by the names of things for which they are notable, either in some peculiarity of geographical conformation or natural production. Is it not very probable that names three thousand years ago would be given in very much the same way?

It is an indisputable fact that these ancient maritime merchants who used the word "Bratanec" to express the idea of *tin producing* did visit the land called "Britain" or "Britannia" and that the object of their visiting the island of the west was to obtain cargoes of *tin*. King Solomon was one of the merchants, and the nautical tribe of Dan was one of the largest ship owners in the trade; ultimately running the Phoenician ships off the lines, and commanding the whole trade within its own hands. Dan also became the shipping people of Greece and thus carried the Hebrew words for tin, as well as many others, into that country, and was the means of fixing them in the vocabulary of that polite nation.

"Since first thy name, O Britain! was pronounced,
Years have grown old, and time turned grey,
And Earth has gathered to her womb again
And yet again, the myriads that were born
Of her; uncounted, unremembered tribes."

What then becomes of Dr. Bonar's statement that the ancient tribes "now called aboriginal Caledonians or Britons could not be *Israelites*?" It is a mere fiction, a fancy, bred of ignorance and

rashness. Latham, in his "Ethnology of Europe," gives the might of his opinion to the belief that the Israelitish tribe of Dan was the nautical Dani of Greece, who, under Danus, took possession of the Grecian Peloponnesus, and founded the Argive community. From this it would follow that they at that early period, long before the time of David, were a nautical people; who have, no doubt, by classic writers, been confounded with the Phoenicians, while in reality Hebrew. The fact that they spoke tongues so closely allied to each other would in itself lead to this confusion; but beyond this, they belonged to the same district on the eastern shore of the Mediterranean Sea. It is no unwarrantable assumption to say that the ships of Dan, and perhaps Asher, were as noted for their expeditions as any of Phoenicia. Sir Edward Creasy, in his "History of the English Constitution," acknowledges that the sea-going merchants of the eastern Mediterranean procured their tin from England for the supply of Eastern nations, and it is said that large quantity of it was used in the manufacture of the vessels and ornaments of Solomon's Temple.

What, then, shall we say? shall we conclude in harmony with Latham and Creasy, that there exists a possibility of the aboriginal Caledonians or Britons being Israelites, or shall we accept Dr. Bonar's *ipse dixit* to the contrary? The latter author has never shown good reason for our confidence, the former have; and besides, they are supported by facts and analogical reasoning. By no reasonable means can it be shown that the difficulty of uniting the history of early Britain with ancient Israel is so great as to preclude all possibility of success. Having shown that there is no impossibility in the way, the next step shall be to show that there is indeed a large amount of evidence to indicate a very high probability.

WHO WERE THE BRITONS?

Were they Gauls from the adjacent shores of the continent, or were they a distinct race which we can trace to some higher and more honoured source? To those authors who are usually consulted for material for the compilation of ancient history, and for notices of the origin of nations, Britain was unknown, except to such of them as wrote subsequently to the invasion by Julius Cæsar. To the writings of this soldier and historian, history-makers have ever been indebted for a great part of what they have related regarding the tattooed inhabitants of ancient Britain. The enterprising research of ethnological students has, however, supplied many facts of which the Roman general was ignorant. The soldier could only describe the state of the country and the customs of the people as he saw them: in doing this he may have been tolerably accurate. As to their origin he could only give a hazardous guess, from a seeming probability of correctness. This guess has been repeated, until we almost began to believe it a demonstrated fact. The illusion has at last undergone a complete dissipation.

It is not by an effort of abstruse reasoning, nor by postulating problematical hypotheses that we are able to show who the ancient Britons were. The key has been produced by aid of which we can gaze, as it were, directly upon the panorama of events which led to *their occupation* of that "Island of the West."

The Bishop of Rangoon quotes from a Jesuitical commentary on Ezekiel to show that some years ago a stone had been discovered in Spain, not far from Gibraltar, bearing an inscription in Hebrew characters, to the memory of Adoniram, whom Solomon, King of Israel, had sent thither to collect the tribute of that colony. Since, then, Solomon gathered tribute from the people of "Tartessus," or "Tarshish,"—with whom Jonah expected to find a congenial home when he attempted to fly from the presence of Jehovah rather than obey Him by going to Nineveh—he must have been their King. We know that Tarshish was the great western maritime exchange to which the ships of Solomon sailed direct from their ports in Palestine. If Solomon was their acknowledged King, as we never learn of him having sent a martial expedition in that direction, we may conclude they were a colony of Hebrews, who though far from their own Fatherland, were not unmindful of their King and country. Had the majority of these people of Tarshish been pure Phoenicians they would not have paid tribute to Solomon, but to Hiram, of Tyre.

Then, if Solomon found it necessary and advantageous to establish a settlement of merchants and agents in the emporium of Tarshish, how much more important and beneficial would it be to have Hebrew officers and workmen at the real scene of tin-mining and exportation? There are several matters worthy of consideration in connection with this proposition. We cannot suppose that the seamen were also the miners. There must have been local and practical companies of men in charge of the mines and smelting furnaces. To have carried on this industry, experts were necessary to economy and expedition. And since we find such wisdom displayed by that monarch in the arrangement of his workmen in the building of the Temple at Jerusalem, we cannot think of him neglecting to make similar provision for a useful and economic division of labour at his distant tin-mines. The working of the mines, if left to the seamen, must have led to confusion, waste, and to frequent disputes between the various ships' companies.

The necessary existence of resident practical miners and smelters of the ore, further demonstrates the necessity for imperial agents and marts of exchange, for the trade was extensive. Hence we find the existence of a considerable colony necessary to carry on the enterprise; but besides there being merchants, miners, and refiners of ore, there must also have been others devoted to agricultural and pastoral pursuits, as the colonists would require to produce their own food. Of course we must remember that the Hebrews were generally a people devoted to agriculture, and herdkeeping, and that there is nothing unreasonable in arguing that people of this class belonging to the tribe of Dan should migrate with their brethren, to pursue their calling in the new world, for it was such as these who felt most the cramped position of the tribe in Palestine, and in whose mind the desire to obtain room to expand and increase would most strongly operate.

History is unanimous in asserting that the Britons derived their proficiency in the art of mining and manufacturing from those Eastern traders, who of course are always called Phoenicians.

The first occupation of Britain is generally believed to have taken place about 1000 B.C. This exactly synchronises with the great expansion of Dan's maritime traffic, and Solomon's interest in the

trade with Tarshish. It also agrees with Dr. Bonar's assertion that the tribes were in Britain long before the captivity of the ten tribes by Assyria. The ships of Dan gradually supplanted those of Tyre, and as the latter sank into oblivion, the former—still bearing the names of "Ships of Syria" and "Ships of Tarshish," became the "rulers of the wave." But as Tyre and Israel sank in importance, the trade between the east and west declined, and these ships we almost lost sight of in the eastern seas.

The colonisation of Britain was therefore about 300 years before the great captivity of Israel by the King of Assyria, and over 400 years before the Babylonish captivity of the kingdom of Judah. If, therefore, even only a small number had emigrated to Britain at the time of Solomon's reign, who was very likely acknowledged king of that colony, (the name of the first King of Britain whose name appears in history being Solomon), there was time for that small number to have increased to a considerable population in these three or four centuries, simply by the natural course of events, independent of frequent accessions by ships from the war-racked home country. But it is a fact that at the time of the Assyrian invasion of Israel, the people of the tribe of Dan had almost completely abandoned their inheritance in Palestine. Some, as we have seen, having taken up their quarters in Greece, where they became an important part of that Empire, but afterwards finding the country a scene of war and constant disturbance in the days when

"Greek met Greek"

they forsook it and made their way to Ireland. Others whose line of trade had led them more particularly into connection with Britain having gone thither, had induced many of their friends to accompany them in their great scheme of founding a new empire in the "isles of the west"; so that we may regard the South of Britain as being a possession of the people of Israel, before the kingdom of Israel had been overthrown by the Assyrians. Must not these three or four hundred years' intercourse with Britain have caused a very extensive knowledge of, and interest in, that country to exist throughout Palestine?

It would be absurd to imagine that those who had settled in the new country were altogether indifferent to the welfare of their kindred still in Palestine, more especially when their ships were constantly communicating with the coast of the "old country." Nor could we suppose that those still clinging to the dear old land of the "vine and the olive" could be so far destitute of natural affection, as to cease inquiring, of these oft-returning seamen, how their brethren in the "isles afar off" were faring. Did "the Pilgrim Fathers" lose their interest in the events taking place in England while they were laying the foundation of a new empire in America? Or did those in England cease to look forward with anxious expectation to the arrival of news from the refugees in the trans-atlantic west? The cases are almost parallel. In the case of the Pilgrim Fathers there was not that extensive trade connection between England and America which existed between Britain and Palestine. Trade with America has, however, increased both in extent and facility to a most marvellous degree; while that referred to in the ancient world declined and ultimately died away, leaving but little record of its *existence and activity*.

CHAPTER X.

"THE GRAND STORY."

"Poetry and the arts are often stationary, often retrograde; but every year, every month, every day, is contributing its knowledge to the magazines of historical experience. With what an accession of beauty does History invite the Briton to the study of her charms, while she recounts the acts and heroism and glories of his country."—*Rev. J. Wolfe.*

"The grand story of our Israelitish emigration from Assyria into Great Britain—whether by sea or land, we are not told—a century or two before Cæsar landed, is got up for the occasion, without history or tradition, or local monuments to confirm it; yet when was there an emigration in which the emigrants did not carry their language, their religion, their manners, their dress, and their national traditions with them? This the identifiers of Israel with England have not considered."

Having written this sentence will never add lustre to the fame of the learned doctor. Some of our captions critics tell us that they are of opinion that the advocacy of Britain's identity with Israel "is an insult to the intelligence of the age." But such a phrase is too gentle for a contemptuous paragraph like the above. Dr. Bonar must have been labouring under some gross and painful illusion, when these words of gall and venomous untruth were being formed by his pen. He cannot have known that he was writing statements as untrue as that uttered by Ananias and Sapphira. Some evil spirit must have got a hold of him for the time, and dictated to him those bitter retributive words, for they will fall with more destructive force upon his own, otherwise honorable, career and upon his peace of mind, than upon the arguments we put forward in support of our contentions. Even if we be wrong in our mode of procedure, there was no call for him to go out of his way to make false accusations. If he had been acquainted with our plan of reasoning and understood the nature of the facts on which our arguments were based, he could surely have taken them fairly, and if they were not correctly stated by us, or if we had manipulated them artfully, cunningly, and falsely, then he, as a man of letters, and logical skill, could have exposed our doings. But he has chosen rather to bring against us "railing accusations," as unfounded as the story of "Jack the Giant Killer," and then to twit us with not having considered something altogether irrelevant to the question in hand.

I am convinced that in a sentient moment of rational thought Dr. Bonar would be one of the first men to acknowledge that we never have, even in our most imaginative productions, spoken of an emigration from Assyria to Britain a century or two before Caesar, except in reference to the migrations of the Cymry, who are, by all their historians, admitted to have been in Britain at the time we contend for. We therefore only argue for what the best historians have endeavoured to demonstrate. He will, therefore, be among the first men to acknowledge the imprudence of the charge he has made,

that we have "*got up this grand story for the occasion,*" when he permits his mind to examine the facts on which independent historians base their arguments, when he has for himself looked into the claims of the Welsh people to their eastern origin. Had he exercised the proverbial caution of his countrymen, he would have done this before attempting to throw contumely on so large a section of the people of his own race and creed. He, and many other men, would greatly profit by a perusal of this "grand story," although it may seem at first strange and novel, and even if he be not a "novel reader" this "story" might be made an exception, with wisdom. He may rest assured that it is according to that highest character of stories—"founded on fact." It is no wild romance, got up for some lucrative purpose. It is simply a story relating a series of events, which have happened in the migrations, and other vicissitudes, of an Eastern family now located in the country of Wales. The story may safely be commended to ministers and all Church officers. Preachers will find it a splendid source from which to draw anecdotes, and pointed illustrations of Scripture, and heads of families may cull from it many a sweet story for narration round the hearth.

Just by way of indicating the nature of this "Grand story," we shall produce here a short sketch of it, from which the error of Dr. Bonar's attack will be plain. A little "history," a little "tradition," and a few "local monuments," being brought in just to show their nature and style. A few historians names to present our authority, and a few arguments to exhibit our method of "getting up" things "for the occasion." A little about the "religion," the "manners," and the "traditions" of these people to prove that the "identifiers of Israel" have not quite "left these matters out of consideration."

The Kymry, or Cymry, are amongst the oldest inhabitants of Britain. Of all the peoples of western Europe the Cymry are possessed of the most ancient traditions and literature. They are acknowledged to be a very old and distinct family. But of the period manner, and circumstances of their arrival in Britain history is by no means complete. Yet there are plain facts and unequivocal indications which careful and discreet manipulation has already done much towards weaving into a satisfactory and conclusive story.

Thomas Stephens, in his work on "The Literature of the Kymry," says "they are the last remnant of the *Kimmirioi* of Homer, and of the Kymry (Cimbri) of Germany. From the Cimbric Chersonesus (Jutland) a portion of these landed on the shores of Northumberland, gave their name to the country of Cumberland, and in process of time followed the shore to their present resting place, where they still call themselves 'Kymry,' and give their country a similar name. Their history, clear, concise, and authentic, ascends to a high antiquity. Their language was embodied in verse long before the languages now spoken rose into notice; and their literature, cultivated and abundant, lays claim to being the most ancient in modern Europe."

Professor Rawlinson, whose erudition and caution few will dare to impugn, admits that "the identity of the Cymry of Wales with the Cimbri of the Romans seems worthy of being accepted;" and further writes "that a people known to their neighbours as *Cimmerii*,

Gimiri, or probably *Gomerim*, attained a considerable power in Western Asia and Eastern Europe within the period indicated by the date B.C. 800-600, is a fact which can scarcely be said to admit of a doubt." . . . " It will be interesting to trace the history and migrations of these Cimmirians—a people which has an antiquity of above 2500 years, and has spread from the Steppes of Ukraine to the mountains of Wales." In these remarks Professor Rawlinson follows the conclusions of Niebhur and Arnold, who both have carefully, and with much labour, successfully followed the wandering people from the East to their north-western home.

From this it will appear who is responsible for the "getting up" of this piece of history. I am not aware that either Thomas Stephens or Professor Rawlinson is among the identifiers of the British with Israel. Yet we quote them as the first names in favour of our proposition. It is worth our particular notice that Professor Rawlinson will not admit of there being *room for a doubt* that the Cymry of Wales are the same people as the *Cimmerii* of Western Asia of the 7th century B.C. This which Rawlinson says will *scarcely admit of a doubt* is "the fact" upon which we link our chain of evidence.

But our knowledge is not very generally benefited by simply learning that the Cymry are the progeny of the ancient Cimmirians who dwelt in the Steppes of the Ukraine. And it is more than idle curiosity which impels us to go still further back in history to discover the original family of the human race from which they sprang. To do this we have no longer the classic historians of Greece and Rome to guide us. We have to traverse a period and a region with which those writers, who preserved to us the treasures of the past, were but little acquainted. More enduring, though less convenient records must be consulted. Books which have been recovered by the pick and the shovel from their long and silent burial in the mounds of Assyrian ruins, and translated by a persevering labour, no less toilsome, and an enthusiasm descriptive of energy and skill—books which were written before the use of the Papyrus was fashionable, but when the sun-dried brick was the common tablet, and the Imperial Blue Book.

Amongst other inscriptions thus brought to the light of day, which have materially increased our knowledge of those far distant times is the "Nimroud Obelisk," now in the British Museum. It records the annals of Shalmaneser, king of Assyria, whose rule was between 858 and 828 B.C., and this is one of the items of its story:—

"The tribute of Jehu, the son of Omri (*Yahua-Abil Khumree*), silver, gold, bowls, vessels of gold, &c., with sceptres for the king's hand, all these have I received."

Another set of inscriptions which tells the story of Tiglath-Pileser's reign, gives us the following, unfortunately broken record, yet sufficient for our present purpose:—"The land of Samaria (*Beth Khumree*) . . . the population . . . the goods of its people . . . I sent to Assyria. As they had slain Pekah, their king, I appointed Hosea over the kingdom."

The palace walls of Sargon, a successor of Tiglath-Pileser, display these words, "By the aid of the sun I captured the city of Samaria (*Khumree*), and carried into captivity 27,280 of its inhabitants."

With respect to the inscription on the Nimroud Obelisk, Sir Henry Rawlinson, whose fame is as wide and extensive as the circulation of English literature, on account of his skill and success as an explorer and decipherer of many ancient remains, says:—“Jehu is usually called in the Bible the son of Nimshi—although Jehoshaphat was his father, but the Assyrians taking him for the legitimate successor to the throne, named as his father, or rather ancestor, ‘Omri, the founder of the Kingdom of Samaria; ‘Omri’s name being written on the Obelisk as it is in the inscriptions of Shalmaneser, where the Kingdom of Israel is *always* called the country of *Beth ‘Omri*. The King of Syria is also named on the Obelisk *Khaail*, which is exactly the equivalent of “Hazaël” of 2 Chron. xxii. 6, who was the contemporary of Jehu. And in the inscriptions of the Obelisk-King’s father there is also notice of *Ithbaal*, King of Sidon, who was the father of Jezebel the wife of Ahab, and a contemporay of Jehu. *These three identifications constitute a synchronism on which we may rely; especially as all the collateral evidence comes out satisfactorily.*” It will be observed that these are not the words of a man with a theory to support, but of one who has a reputation to sustain.

After the days of Solomon ‘Omri was one of the most celebrated and successful kings of the house of Isael; and it is most probable that with the Assyrians his name would be used as a synonym for that of his people. He built the renowned city of Samaria, and transferred thither the seat of government from Terzah, the site of which was more beautiful, but less capable of being made to resist a siege, than the mount which ‘Omri chose, and purchased from Shemer for two talents of silver (£700). The name by which the city is known in history in its Greek form “Samaria.” The Hebrew word was “Shomron,” and its Assyrian representative was *Khumree*. Professor H. B. Hackett, in “Smith’s Dictionary of the Bible,” says: “In the Assyrian inscriptions, Samaria is found designated as *Beth Khumri*, that is, the house or palace of Omri.” Dr. Hincks observes that the title “son of Omri (*Abil-Khumree*) is equivalent to that of *King of Samaria*, the city which Omri built, and which was known to the Assyrians as *Beth Omri* or *Khumri*.” The Rev. B. W. Savile, M.A., says: “We meet with the name of *Beth Khumri* in many of the cuneiform inscriptions, all showing the perfect harmony between the Assyrian monuments and the Scripture history of Israel.”

One point, I think is satisfactorily settled in what has already been said, viz., that the Kingdom of Israel, of Scripture, and the *Beth Khumree* of the Assyrian inscriptions are identical. History presents these people as having been carried captive by the Assyrians at various periods between the dates 740 and 721 B.C. About the earliest of these two dates, Reuben, Gad, and the half tribe of Manasseh—the trans-Jordanic tribes—were removed from Palestine by Pul, King of Assyria. It is recorded of them all, that after their captivity—which was in the first instance into the Empire of Assyria—they were settled in the “cities of the Medes” (some read “mountains of the Medes”).

In Media they were, of course, more to the north and east than in their first *locale*, and were placed nearer to the shores of the

Caspian Sea, east of the River Araxes. Some of them most probably moved round to the east of the Caspian Sea. In this district Mr. Savile was of opinion that they were brought into contact with a roving people named "Cimmerii," or "Kimmerii," who had come from a country called "Khibusna," under the leadership of a chief named "Tiuspa," who, with all his army, was, according to Esarhaddon's Annals, "destroyed with the sword." These people are known to have migrated north-west to the Tanais and the Crimea. Shortly after the union of these two wandering people we find them spoken of as *Gimiri*. This is a suggestive change when the circumstances are considered. The *Cimmerii* had lost their entire army and chief, and had joined in company with the *Khumree*, who had recently gathered themselves into a body under an elected chief, who could command an army of considerable power. The *Khumree* were therefore the most powerful of the two peoples. The name *Gimiri* is a Semitic word, and was the appellation chosen by the Babylonians to designate this coalesced people : the meaning of which is, according to Sir H. Rawlinson, "*The Tribes*," the most common name of the people of Israel. Therefore, it is reasonable to say that the nation spoken of in the inscriptions as *Gimiri* is still the same as the *Khumree*. Professor Rawlinson regards this name as the "Semitic equivalent of the Aryan name of Saka," which is the original of the now famous *Saxons*.

The earliest mention we have of the word "Saxon," or, as we find it in its first shape, *Sace*, is amongst the inscriptions of the Behistun Rock, which Sir H. Rawlinson concludes must belong to the date 516 B.C. This writing is 300 feet above the level of the plain, in the face of a precipitous rock which rises perpendicular to a height of 1700 feet. Rawlinson first deciphered the letters by the aid of a telescope. The portion I specially refer to is a sculpture representing Darius Hystaspes "trampling on the body of one captive, while eight others are standing before him, tied together by their necks ; each one having his name and crime recorded on a tablet over his head." The last figure of the eight is "represented with a high-peaked cap, exactly like that worn by the ancient Israelites, and a cast of countenance totally unlike the rest." It is to M. Oppert, a distinguished Assyriologist, that we are indebted for the translation from the Medean tongue of the following sentence which describes the last figure of the group :—"This is Esku-ka, the chief of the Sakæ." Also, unlike the rest, he has no crime of rebellion recorded against him. Sir Henry Rawlinson goes farther than his brother, the Professor, and says regarding these people—

"We have reasonable grounds for regarding the Gimiri, or Cimmerians, who first appeared on the confines of Assyria and Media in the seventh century (B.C.), and the Sace of the Behistun Rock, nearly two centuries later, as identical with 'Beth Khumree, of Samaria,' or the Ten Tribes of the House of Israel."

Here then seems to be good historical authority for connecting Israel, after the great captivity, and complete deportation, with a people whom we can trace throughout the later historical records.

At a very early period the nation known by the Semitic name *Gimiri*, as well as by the Aryan name *Sacæ* or *Saka*, was divided

into two branches ; the Eastern, and the Western divisions. The probability is that they did not again unite in that district. The Western we know took possession of Armenia, and retained it for years, from whom the country obtained the name of Sakasuna. The *Khumri*, *Gimiri*, or *Kimmerii*, appear to have followed the western shore of the Caspian Sea from the northern parts of Medea until they were north of the Caucasian range, where in Daghestan, there is still a locality which goes by the name of "Gimiri." From thence they traversed the country in a north-westerly direction, possibly by the borders of the Great Liman Lake, which, though narrow, extends about 200 miles along their route, being in fact the river Manytch, which takes its rise not far from the western shore of the Caspian, and joins the Don, after receiving the waters of the Sal, about 50 miles east of the Sea of Azof. Or they may have commenced their western journey from a less northerly point, and followed up by the direction of the river Terek, and thence down the valleys of the Kuban to the Bay of Taman, and from thence spread over the adjacent country, principally the Crimean Peninsula ; which spot has been generally regarded as the source of Cimmerian emigration—as the home where they grew into a people of power and valour. Doubtless it was about the shores of the Lake Moeotis, and upon the Turic Chersonese that they rested in their wanderings, and increased in numbers and power. It is a historically admitted fact that the people who at this period occupied the Crimean peninsula were the ancestors of the Cymry of a more recent date found on the Cimbric Chersonese, of Denmark, and subsequently in Britain.

One or two authorities may be serviceable in proof. Dr Eadie, in his "Biblical Cyclopaedia," says, "the fact is evident." The Rev. W. L. Bevan, M.A., writes, "There can be little reasonable doubt, that both the name and the people are to be recognised in the Cimbri, whose abodes were fixed during the Roman Empire in the north and west of Europe, particularly in the Cimbric Chersonese (Denmark) . . . whence they crossed to Britain." In a paper read before the Ethnological Society in 1857, Mr. C. M. Kennedy said, "Strabo, on the authority of Posidonius, connected the Cimbri (of Denmark) with the ancient Cimmerians of the Moeotic Lake." Bishop Titcomb, of Rangoon, says, "According to Pliny, the Cimmerians named the Baltic *Morimorusa*, which signifies the Dead sea." Can this be an allusion to the Dead Sea of Palestine? During the year 1880 a coin was found in Denmark bearing the name of King David, of the Hebrews.

Until very recently, however, the Cimmerians have been universally supposed to be the descendants of Gomer the son of Japheth. But this has been accepted on the most flimsy evidence, there not being a tithe of the conclusiveness which is possessed by the argument in favour of their Hebrew origin. It all rests on the similarity of name and the supposition of language ; yet history does not even show that the descendants of Gomer adopted the name of their ancestors. The place of his habitation is not known. His name occurs only three times in the Bible, and in one of these instances its bearing is ambiguous. Yet it is not improbable that the *Cimmerii* who were associated in Medea with the *Khumree*, may possibly have been

descendants of Gomer ; yet even if that be so, they were a small and broken people, over whom the *Khumree* evidently had the supremacy ; for their entire army, as well as their chief, was utterly destroyed. Moreover, if we allow that they were of the family of Gomer (if ever there was such a historical family), it is at best an assumption ; whereas that the *Khumree* came from Palestine, and were the descendants of Abraham is unquestionable.

The Rev. B. W. Savile, M.A., while admitting the probability that these Cimmerians were descendants of Japheth, at the same time argues that "it is more than probable that they were gradually absorbed by the *Beth Khumree*—then dwelling in the 'cities of the Medes'—just as the Anglo-Saxon race may be said to have absorbed all the races with the exception of one which have at different periods flowed into the British Isles. And in course of time it is not unreasonable to conclude that the one dominant race of the House of Israel should give its name to that portion of the Celtic tribes which are now known to the civilised world as the descendants of the Cymry—pronounced *Khumree* by the Welsh of the present day."

The testimony which we have already examined seems to be conclusive as to the movements of the Children of Israel, or the *Beth Khumree*, being from Assyria into Media, and thence to the Crimea ; whence they subsequently passed over to the North-West of the Continent, and then to Britain. Yet there are a few interesting facts which I should like to have noticed particularly, as they bear valuable confirmatory evidence on the ethnology of the people we are tracing.

There is still extant a very early document, which distinctly affirms that some of the captive tribes of the Kingdom of Israel *did migrate* in the very direction which the *Khumree*, or Cimmerians, are discovered to have gone. The Second Book of Esdras, though discarded from the canon of the sacred books of the Bible, need not on that account be rejected in matters of history. It is of as much value in that respect as many highly esteemed works. It was composed, at the latest, prior to the commencement of the present era, probably more than 100 years before Josephus wrote his celebrated History of the Hebrew Nation. From it I extract the following passage in reference to one of the several emigrations of the Israelites westward from the land of their captivity :—"These are the ten tribes which were carried away as captives from their own land in the time of Hoshea the King, whom Shalmaneser, King of Assyria, captured, and carried over the river (Gozan) by which they entered another land. But they took counsel among themselves, that they would leave the multitude of the heathen, and go into a further country, where never man dwelt, in order that they might there keep the laws which they had never kept in their own land of Samaria. So they crossed the Euphrates by the narrow streams. . . . And they journeyed onwards a great distance, even for a year and a half, until they arrived at a place called *Arsareth* But those that are left behind of thy people are those that are found within my borders."—Second Esdras, xiii., 40-48. It must be remembered that this book claims to have been written by the Prophet Ezra towards the end of the 70 years' captivity of Judah in Babylon.

The next step to be taken is to discover where this "place called Arsareth" is to be found. Mr. Savile says that if we produce a straight line from Medea, through Armenia into Europe, this line will pass through a "place called Arsareth" at the present day. It is on the banks of the well known River *ereth*, in Eastern Roumania, that this "Ar-Sareth," or "Hill of Sareth," stands: the very spot, which in later years than the period we are now speaking of, we find to be occupied by descendants of the *Sacae* of Armenia. By the Greeks called "*Getæ*"; and by the Romans named "*Deci*," derived from the Latin *decem* "ten," i.e., The tens, or The Teus nation, which is equivalent to "The Ten Tribes." The distance from Media is not beyond the limits of the possible, or even probable, extent of a year and a half's constant progress. The language of the passage requires us to expect this "resting-place" to be a very great way from where they started. They went to a place "where never man dwelt," and their desire was to get beyond the boundary of the "heathen" world.

Moreover, the citation shows us, at all events, that the fact of a western wandering of the Ten Tribes, or at least a portion of them, was known to the Jews. This, together with the discovery of a place of the same designation as that at which they are said to have rested, within a probable distance, is much in favour of the opinion that we are following them correctly. Further, the passage supports our deduction that the first was only a portion of the tribes, and that the rest were "left behind;" for we know that the Saxons did not leave Armenia at so early a time. Even Jerome speaks of "many of the ten tribes of Israel" being about the mountains of the Medes in his day.

Another fact has come to light from the discovery of ancient materials, which shows a reason why the Israelites should migrate in a north-westerly direction from Medea, thereby giving much strength to our argument: it is an ancient Hebrew roll, found in the Crimea. The following lines are worth reproducing:—"I am *Jehudi*, the son of Moses, the son of *Jehudi*, the *Mighty*, a man of the tribe of Naphtali, which was carried captive with the tribe of Simeon, and other tribes of Israel, by the Prince Shalmaneser, from Samaria, during the reign of Hoshea, King of Israel. They were carried captive to Halah, to Habor—which is *Cabul*—to Gozah, and to the Chersonesus—which is the Crimea." This roll was found in the possession of the Rabbi of *Tschufut Kaleh*—i.e., "Israel's Fortress"—by the Rev. Mr. Sterns, Hebrew-Christian missionary, to whom the Rabbi showed it. If, then, a colony of Israel had been planted in the Crimea, by Shalmaneser, would not that present a strong inducement to those who were placed more under the immediate power and surveillance of the Assyrian princes and soldiers, to take the first opportunity of directing their course to the more peaceful and free country of their brethren? Hence we find that the western journey was not only one from the cause mentioned by Esdras, but it was a natural one, arising from the knowledge that many of their number were already in advance of them, and that a combination of their re-united power might secure to them greater freedom and more enjoyable peace.

About three miles out from Sebastopol there stands a high promontory—the ascent of which lies through a valley bearing the

well-known Scriptural name, the *Valley of Jekoshaphat*—and on its summit stands the ancient cemetery of "Tschufut Kalch," in which "all the tombstones have dates indicating the period of their erection: some dating from the Israelitish reckoning of the creation of man;" others "from the time of our exile in the ninth year of Hoshea, King of Israel." There are also distinct proofs of a people of Hebrew descent residing in and about the Crimea, many years after the *Khunree* or Kimmerii had proceeded up the course of the Danube, and across Europe to the shores of the Baltic.

It is a demonstrable fact that the maritime tribe of Dan traded between the Black Sea and the British Isles. Their ships came as far as the Crimea, and most certainly would convey to the Hebrew tribes located in that vicinity a tolerably correct knowledge of the state of trade with the Island of which their traditions had preserved some account. Probably, also, some of them took passage by these vessels to examine that "Land of the West" and return with a report. There is certainly nothing strained in this thought; the thing is both possible and probable; and if really a fact, then we see the reason why the people made such a direct passage from the Crimea to Jutland, and thence to Britain. There was more interchange and communication in those early days than we sometimes think possible, simply because of our unacquaintance with the real character of things in the ancient world.

I shall now invite attention to some facts connected with the people as we find them after their arrival in Britain.

The records of the ancient Cymry all agree in naming "Hu, the Mighty,"—(*Hy Cardan*)—whom some have identified as "Jehudi, the Mighty," mentioned in the preceding quotation from the Karaite roll—as the first who led the nation of the Cymry to the Isle of Britain; and "from the summerland called *Deffrobani*; they came, where Constantinople now stands." Davies, in his "Mythology and Rites of the British Druids," places the date of this Chief of the Cymry as contemporary with Julius Caesar. The "Varaka," one of the oldest books of the Cymry, states that after they had left the Crimea, it was occupied by the Sacs—which Sir H. Rawlinson considers to be a branch of the same original race.

It will now be interesting to learn whether this wandering race carried with them into Britain any evidence of a Hebrew origin. Several books have been written, showing a remarkable affinity between the Celtic, or Keltic, and the Hebrew languages. The Rev. B. W. Savile, M.A., writes:—"It is a remarkable fact that just as Latin was the language of the learned during the Middle Ages, and Sanscrit is that of the native scholars of Hindostan in the present day, so Hebrew appears to have been the language of the learned among the Cymry down to a very late period." This is fully confirmed by one of the most celebrated bards of the ancient Britons, who says, when speaking of his songs: "My lore has been declared in Hebrew, in the Hebraic tongue have I sung."

Mr. Davies also calls attention to the use of the word *Adonai* by Cymry writers, and gives the following example from a very ancient poem:—

"Antaredd dymbi
Faub i Adonai."

Which he translates—

“I am overwhelmed with the shock :
We all wait upon Adonai.”

Adonai is the exact Hebrew word which we represent by the word “Lord.” This, Mr. Davies concludes, is another evidence of the “near affinity between the languages of the Hebrews and the ancient Britons;” or of the Cymry of the sixth century, A.D., and *Beth Khumrees* of the Assyrian inscriptions.

So far back as the last century, this subject engaged the attention of an eminent Cornish scholar, the Rev. M. Margoliouth, L.L.D., Ph. D., who thus expressed himself:—“It would be difficult to adduce a single article, or form of construction, in the Hebrew grammar, but the same may be found in the Welsh. and there are many whole sentences in both languages exactly the same in the very words.” He also gave several examples of this peculiarity, amongst which were the following sentences:—“Ye sons of the Mighty;” “The Lord hath swallowed up the inhabitants of Jacob;” “Who is the King of Glory?”

Under the heading of “Language” reference is made to the works of Dr. Stratton, of Edinburgh, on “The Affinity between the Hebrew Language and the Celtic,” and to the late Canon Lyson, on “Our Vulgar Tongue,” both of which are powerful evidence in our favour. Yet, in the face of all this, Dr. Bonar has told us that we have no landmarks to go by! Dogmatically asserting that we have built up this “Grand Story,” without “history, or tradition, or local monuments to confirm it!” If the foregoing do not cover these three terms I fail to understand them.

Of course, in this case as in others, our critic expects to find the people set down in England just as they were lifted out of Palestine. Nay, rather in a better condition. He expects to find them humble, righteous, God-fearing people; altogether forgetting that it was because they were haughty, stiff-necked, rebellious, and God-dishonouring idolaters, that they were removed from the land of their inheritance.

CHAPTER XI.

MANNERS AND CUSTOMS.

"There is no truth, however evident and certain, against which the ingenious and dexterous sophist may not advance some plausible objections, and in connection with which its most assured believers may not see some difficulties they may not be able to explain.

Do not allow yourselves to be driven from your convictions because you cannot refute all the arguments, or remove all the difficulties, or meet all the objections which may be brought against them. It may be well when startled and perplexed with difficulty on one side to look at the difficulties on the other."—*J. A. James.*

"Be courteous and learn, but teach and answer if thou canst."

"The manners and customs of our nation, both religious and social, have not the slightest resemblance to those of Israel."

Even if we were compelled to admit this as quite true, would we then be overthrown? Surely it is no more than might be looked for of a people which had experienced so many, and such vigorous changes during a period of 2600 years wandering, or exile from the land where they, in early history, exhibited all that we know of their religious and social customs. But Dr. Bonar seems to think that people are like the flinty rock which will retain its appearance unchanged from century to century: but even the hardest rock, when subject to the blasts of ages, will moulder and change, will crumble and lose its external appearance. Men are not more absolute in their manners than rocks in their shape. Our ancestors have submitted to many forced changes; some imposed by ruthless conquerors, some enforced by the nature of the circumstances surrounding them, some from climate, some from mode of life, some from the cruel sufferings they passed through, some by the nature of their wandering life. Moreover every nation, even in its own home country, where things are least liable to the influence of outward circumstances, evolve new characteristics and customs as the centuries succeed each other. Let the doctor point us to one powerful civilised nation which has not changed in its manners and customs during the last 1000 years. Until then he should cease to raise objections on the change of manners and customs—religious and social—which he asserts to exist between those of Britain and those of Ancient Israel. It is absolutely absurd for any man to expect to find a people, after 2600 years of history, still retaining the same religious and social manners and customs. Are the Scotch of 1883 identical in religious and social manners and customs with the Scotch of 883? Is there not on the contrary a most radical change even since the days of John Knox? Cannot Dr. Bonar remember most important changes, or, at all events, a most marked change since the days of his own boyhood among his own people? In fact, has not he himself in some degree assisted in producing a conspicuous change in the country, and more especially that portion of the community with which he has had the closest contact? Has it not really been his life's purpose to produce a change amongst the habits of the people? Then why does he raise these very matters as arguments

against our being Israel? It was prophesied of Israel that it should change; that its religious, and consequently its social, customs would very materially change; or, at least, that Israel, after having cast away the worship of false gods, should turn to serve the Lord Jehovah, and not till then should they become known as the people of God. That our manners and customs are not like those of our forefathers is therefore a necessary argument for our identity, instead of being, as the doctor has erroneously supposed, an evidence of our Gentile origin.

We, however, come to issue with the doctor upon his statement, for we cannot allow that he has spoken the truth on this matter. He labours under a grevious mistake if he believes there is not "the slightest resemblance" between the customs of our ancestors in the British Isles and the Israelites in Palestine. He is also far from being correctly informed when he charges us with "quite ignoring" the question of "manners and customs." On the contrary, it is a fruitful source, to us, of Britain's identity with Israel. He cannot have read Cymru's contributions to "Life from the Dead," under the heading of "When did the Hebrews first settle in Britain?" He can never have seen Mr. Carpenter's little book, "The Israelites Found." Nor can he have heard of the line of argument followed by the Bishop of Rangoon in his "Israelitish Post Bag." And he must have failed to comprehend, if ever he read, the carefully compiled articles in "The Glory Leader," entitled "The Saxons of the East and West," by W. Forrest, a countryman of his own. These writers have each most clearly shown some very plain and unmistakeable resemblances between the "manners and customs" of the early inhabitants of Britain and the Israelites. So that the charge of "quite ignoring" this department of ethnographical research does not lie comfortably on our shoulders. Not that it causes us any discomfort, this unpleasantness must rest with those who are falsely trying to fasten it on.

It may be that the doctor has a false conception of what were the characteristic habits of the Ancient Israelites. A very great many clergymen have. They seem to be under the impression that the manners and customs of the Israelites are found in the "Books of Moses" whereas the truth is that it was because they had ceased to retain those divinely instituted and enforced laws of life and society that they were banished from the land of their fathers. Had they been careful to follow out the precepts of the Mosaic teaching, they would never have suffered from the sword of their enemies. It was because they had adopted other habits of life, and forsaken those enjoined upon them by divine direction, that they were smitten, broken, and scattered. If we wish to recognise the people therefore, we must look for "manners and customs" which we know were peculiar to them. Not for such as we may from imaginary data suppose should have been prominent traits of character. We shall therefore supply,—

- 1st. A sketch of their religious habits prior to their captivity; and
- 2nd. An outline of the religious customs of the early inhabitants of Britain.

The Israelites had always exhibited a weakness for idols, and before the days of Samuel, had lapsed into that worship. After the death of David, even during the reign of the wise Solomon, the worship of idols was resumed, in which that of Baal and Molech seem to have been the most popular. Every one acquainted with the character and life of Solomon, must remember that after having erected his palace in Jerusalem, he associated himself with women from all the surrounding nations, and that he even chose for his wife the daughter of Pharaoh. The effect of this was to draw away his affections from the worship of the God of his father—to such an extent as to induce him to establish and authorise the worship of the gods of the nations. He erected temples and altars on hill sides and mountain tops, in the groves and by the gigantic oak trees, to these strange gods : and although the worship of Jehovah was not interdicted, the rites of Baal, Molech, and Astoreth were common and popular throughout his dominions.

This idolatrous declension in Israel probably reached its climax in the days of Ahab (925 B. C.) during whose reign there was maintained a very large body of the priests of Baal. A most interesting and graphic sketch of its extent and nature is preserved in 1 Kings xviii, which contains one of the most exquisite pieces of sarcasm to be found in the whole of the Bible.

The Rev. F. W. Gotch, L.L.D. (Smith's Dictionary of the Bible) has remarked "The worship of Baal amongst the Jews (Hebrews) appears to have been appointed with much pomp and ceremonial. Temples were erected to him (1 Kings xvi, 32 ; 2 Kings, xi, 18), his images were set up (2 Kings x, 26), his altars were very numerous (Jer. xi, 13), were erected particularly on lofty eminences (1 Kings xviii, 20), on the roofs of houses (Jer. xxxii, 29) ; there were priests in great numbers (1 Kings xviii, 19), and of various classes (2 Kings x, 19.) The worshippers appear to have been arrayed in appropriate robes (2 Kings x, 22.) The worship was performed by burning incense (Jer. vii, 9), and offering burnt sacrifices, which occasionally consisted of human victims (Jer. xix, 5.) The officiating priests danced with frantic shouts around the altar, and cut themselves with knives to excite the attention and compassion of the god (1 Kings xviii, 26-28)."

The worship of Molech was more inhuman and revolting than that of Baal. Mr. W. A. Wright, M.A., says, amongst these rites, "were human sacrifices, purifications, and ordeals by fire, devoting the firstborn, mutilation, and vows of perpetual celibacy and virginity." Jewish commentators have endeavoured to deny that in the worship of Molech the children were burned in the fire, by explaining that they were only "made to pass between two burning pyres as a purificatory rite." But scripture history is most emphatic—"They have built high places of Tophet, to burn their sons and their daughters in the fire."

Hebrew traditions assert that the image of Molech was a large figure of brass, hollow within ; that one of them was set up by the wall of Jerusalem. Kimchi describes this image as being set within seven chapels, and to whoso offered fine flour, they opened one of them ; to whoso offered turtle-doves or young pigeons, they opened

two ; for a lamb, he was admitted to three ; for a ram, to four ; for a calf, five ; for an ox, six ; but to him only who offered his son, they gave permission to enter the seven.

When a victim was to be offered the image was heated by means of a fire kindled within it, the priest then took the child from its mother, and placing it upon the outstretched arms of the monster, the innocent victim of idolatrous ignorance and superstition, rolled into the raging furnace and was thus consumed, while a crowd of spectators stood—

Gazing with strange emotion in their eyes
Upon that act of human sacrifice.

Amidst all this, however, there still remained much in the teaching of the priests, in harmony with the Mosaic doctrines. Very much from the Levitical Law was introduced into this pagan system of religion. Then, very probably, as we see it now, a change must not be too thoroughly radical which seeks to be popular. It would offend the feelings of those it sought to charm and win. Consequently the propagators of the innovation took care to retain much that was already grown into the habits and affections of the people. It is not probable that Solomon would have given countenance to any system which would have been revolutionary in the religious ceremonies of the people. He seems to have looked upon the worship of these gods as a fit system to be carried on in the same city as the worship of Jehovah, and by the same people. Though essentially the opposite of the true form of Mosaic worship, in its ceremonies it very closely resembled it. Commonly men are more particular about the ceremonies of worship than they are about the spirit and object of veneration. The priestly routine of the worship of Baal was made to conform as nearly as possible to that of Jehovah, and thus the people were more easily reconciled to its adoption. Much that seemed stern and severe under the Mosaic economy, was trimmed off, and mellowed down, to please and palliate. There was less reproof of evil, and not so imperative a demand for virtuous behaviour. It was more a religion of humanity, than a recognition of the Divine Omnipotent One. We have not then to look upon Israel as a people following the prescribed laws and customs of Moses ; but one following a system on a principle somewhat between the pagan Baal-worshippers, and the worship of Jehovah under the Aaronic appointments.

IDOLATROUS BRITAIN.

“ Sage, beneath the spreading oak, sat the Druid, hoary chief.”

By almost common consent Britain is admitted to have been the original seat of this mode of worship. Druidism was, however, the popular religion throughout a large portion of the west of Europe ; it is also quite evident that those on the Continent who desired to make themselves thoroughly conversant with the doctrines, rites, and practices of that religion, were compelled to visit the island of Britain for that purpose. Britain was the Druids' university. Their most learned priests, bards, and philosophers lived there ; and since it was regarded a desecration to commit any part of their doctrines or rituals to writing, or even to explain them except in some secret

chamber, secluded vale, obscure cave, or thick grove, where no ears but those of the solitary pupil could hear the words as they fell from the lips of his tutor, the students who had devoted their lives to the cause, were therefore compelled to seek the best instructors, and the most authentic teachers. These lived only in Britain.

This Order consisted of various degrees ; the associates of each being distinguished by well defined badges or costumes. Elected from the ranks of the members of the highest degree, and ruling supreme over the Order, was one called the "Arch-Druid." Of these chiefs there appear to have been two in Britain ; one residing in the Isle of Man, the other residing in the Isle of Anglesea. The Rev. James Gardner, M.D. and M.A., author of the "Faiths of the World," gives the following description of that office in his exceedingly interesting and valuable work :—" Out of the most eminent members of the Order was nominated the Arch-Druid, especially if one could be found remarkable for learning and sanctity ; though when there were several candidates of equal merit, an election took place, which was sometimes left to the decision of arms. The Druids rose to their principal dignity through six different gradations, distinguished by their costumes."

There is a disagreement amongst students of this subject as to the number of divisions into which the Order was divided. There was, however, one class to which strictly pertained the duties of the priestly or sacrificial office ; another, called Vates, were considered prophets, and although occasionally employed at the altar, their special duties seem to have been the composition of music and sacred hymns, which were sung on special religious festivals ; a third was the Bards, whose occupation was the composition and recitation of national poems for the encouragement of virtue and condemnation of vice. They were strictly a secular class. A fourth class was called Eubages, which was composed of men who had a knowledge of natural science, and devoted themselves to astrology and the arts of sorcery and jugglery. The office of the Priesthood proper was hereditary, though that of chief Druid was elective.

There is in this a very striking resemblance to the religious orders of Israel in the days of King David. The Hebrews had their chief priest who presided over the temple ceremonies ; then there was the course of officiating priests ; then followed the Levites, who were the musicians and singers in the religious services. There were also the prophets, a distinct class, for whose special instruction and training "schools of the prophets" were established. Their duties were secular as well as religious. Their prophetic warnings and advice may, indeed, be said to have been more thoroughly national than religious.

The Druids had many temples in Britain, and as each one required many members of the Order to attend the services, these men lived in fraternities in the vicinity of the temple they were appointed to wait upon. The Arch-Druids lived in "great splendour and magnificence for those times, surrounded by a great number of the most eminent members of the Order." Many of the Druids chose a more public and secular course of life ; these were engaged to perform religious services in the courts of princes, and in the families of nobles and great men. It was thought fortunate to have a Druid

in one's private house, and he who could afford to keep one to perform religious ceremonies in the midst of his family, seldom failed to do so, for no religious rite could by enacted by any but a Druid, either in a temple or elsewhere.

Their position amongst the people was important and influential. Even the nobles looked upon the rank and dignity of a Druid as enviable, and from the highest ranks of the inhabitants of the country many eagerly sought initiation into the sacred order.

They were exempt from all taxes, and from being called upon to serve in war. In these particulars agreeing with the rules of the Hebrew priesthood. But though not regular soldiers, they did not on that account shrink from volunteering in the cause of their acknowledged prince. They were the most daring and courageous amongst the Britons in war. In this they were only practising their own precepts, showing a contempt for this life, in the assurance of a future existence.

Not only were the Druids ministers of religion, poets, musicians, and philosophers, but were also

The navigators of the Ship of State,
The legislators, lawyers, judges, sage;
And teachers of the rising British youth.

The laws of the country were of course founded upon the tenets of their faith, and consequently nothing was more reasonable than that the teachers of religion should be regarded as the most accurate interpreters of the laws of that religion, and the most suitable dispensers of its rewards and punishments in matters both civil and criminal.

Although a national religion, there was no special sum allowed from the public treasury for its support. But a system, also agreeing with the Israelitish model, was in force, which required the people to contribute directly to the temple funds. To secure the payment of this tax an ingenious and most efficient method was adopted. It fell due, all over the land, upon the last day of October : that evening every fire throughout the country had to be extinguished, and next morning every household had to be represented at the nearest temple to procure fire from the sacred altar with which to rekindle those on the domestic hearths, and unless the tax had been paid the fire was refused ; thus at the beginning of the winter, when warmth was most required, the defaulting family was deprived of that which makes the family circle the happy spot it is upon a cold night. Nor dare any kind-hearted friend or neighbour interpose, on pain of excommunication along with the sufferers, which meant exclusion from all rights, civil and religious, and even from intercourse with relatives and friends. The 1st of November was a busy day in those times.

The doctrines of the Druids were of a two-fold nature—secret and public. The former were confided only to the students for the ranks of the order in the most private manner possible, under a solemn oath never to divulge them. Those made public, and proclaimed zealously among the common people, are thus spoken of by Mr. Thomson, author of "Illustrations of British History :" "It has been supposed that the principal secret of Druidism was the great doctrine of one God, the creator and governor of the universe ; *which was in reality retained by them long after the commencement of their*

idolatries. . . . But it has also been believed that they recited to their disciples a great part of the Mosaical history of the creation; the revolt and expulsion of the angels; the formation and fall of man; the deluge, and the final destruction of the universe by fire. Their principal public doctrine appears to have been the immortality of the soul, which was taught to the common people to excite their bravery and contempt of death." The poem which contains this doctrine calls upon men "to act bravely in war, for souls are deathless, and there is a future existence."

Diogenes Laertius records that they called upon the people "to worship the gods, to do no evil, and to exercise fortitude."

It has been asserted, and with apparently sufficient reason, that the worship of idols was not introduced into Britain until after the Roman invasion. The more ancient Druids it is certain interdicted the use of idols, or of any object intended to represent the Supreme Being. They, however, fixed upon the sun as the great reviver of nature, and therefore the chief emblem of Him who is the life of all things. In later years there is no denying the fact that they did worship the sun, as well as the planets, and also many diverse natural objects and artificial images.

The Deity is said to have been worshipped under the name of "Jesu." Concerning this name, the Rev. T. R. Lloyd, rector of Llanfynydd, said at a public meeting over which he presided, on the National Eisteddfod in 1877, "When Christianity was first preached in Britain it fell upon congenial soil. 'Jesu' was no new name to Welshmen. They had from patriarchal times worshipped God under that name. They had always opened their high festivals in those regions to the prayer of Jesu na'd Gamwaith : 'O Jesus, prevent evil!' I challenge the world to disprove it. The Druids of the Isle of Britain have never changed the name of their God. They worshipped God as Jesus, before Jesus came."

They also expected the advent of the Messiah; and predicted wonderful improvements in the state of the world at his assumption of kingly dominion. Their heaven was a place of light, or brightness, and serenity; their hell was a place of gloom, darkness, and grief. The most superficial student of these facts cannot avoid observing how much there is in these beliefs of the Druids which bears too close a resemblance to the Hebrew religion to be without a relation to it. Whence else came the doctrines of the "one Creator," the Mosaic record of creation, of the origin of man, of the existence of angels, of their objection to idols, and of their expectation of the Messiah?

DRUIDICAL RITES AND CUSTOMS.

Scorn not the memories of thine ancestors,
Though dark and cruel faults obscure their name;
But, gazing on their acts unnatural,
And worship of those mute unconscious gods;
Take warning by their flick'ring beacon lights,
That you, avoiding reefs they wrecked upon,
May rear a name and nation, worthy of
The noblest birth the ancient world can boast:
'Tis their warm blood which renovates thy frame
Flooding the channels of thine arteries:
In thee they live again.

Like many other ancient systems of religion, Druidism became less pure as it grew older. It gradually degenerated into a state of corruption and idolatry, until it closely resembled the apostacy of the Hebrews. Bel, or Baal, became their chief deity ; to him were erected temples throughout the whole country, and the infamy of their superstitious rites was crowned by the sacrificing of human victims upon his altars. "These horrible rites," says Moore, in the History of Ireland, "in which children were the burnt offerings, which the Jewish idolators perpetrated in a place called the 'Valley of Shrieking' were enacted in Ireland, and the scene of these frightful immolations bore the name of 'Magh-Sleach' or the 'Place of Slaughter.'"

Dr. Eadie's Biblical Encyclopædia says, "The worship of Baal is supposed to have been general throughout the British Islands. To this day there are various superstitious observances in Ireland, Scotland, and Wales, which very closely resemble the worship of Baal. A town in Perthshire is called Tilliebeltane, that is, the eminence or rising ground of the fire of Baal. An enclosure is made of eight upright staves, where it is supposed the fire was kindled, and a well in the vicinity is held in great veneration. In Ireland, Beltane is one of the festival days, and the fires are made early on the tops of the hills and all the cattle are made to pass through them. This it is supposed secures them from contagion and disease for the year. The name Beltein or Beltane, signifies 'the fire of Baal,' and has evidently some connection with sun-worship."

The following description of Druidism is given in *The Antiquities of Cornwall*, written by Borlase in 1769 :—"The resemblance which the Cimbrians, Celts, and Gauls preserved to the Eastern nations is very evident, *the Celtic language being so much indebted to the Hebrew* ; and in religion the resemblance is almost as great ; for though the sect of the Druids had raised such a superstructure as distinguished their priesthood, discipline, and worship from all others, yet the foundation was old. As to sacrifices, they not only endeavoured to propitiate the Deity by them, but like the people of Canaan and Moab they dyed their altars with human gore. Groves they chose to worship in, as the Canaanites did. The most distinguished parts of their superstition are the grove worship, and these human sacrifices ; these were common among the Canaanites in the time of Joshua. Having changed the object of their devotion and adopted the creature for their deity instead of the Creator. They preserved, however, some general resemblance to the true manner of worship. They worshipped by sacrifices, by meat and drink offerings, by prostration and supplication, by festivals and public assemblies. . . . The Druids turned the body sun-ways in their worship. Whence this rite is derived by the Druids is uncertain ; it might be amongst those which the Gentiles of the East had borrowed from, or rather grounded upon, some extraordinary incidents of Jewish history. *Nothing indeed is more apparent than that the false religion mimicked the true.* They copied from the sacred history—pouring libations (*Judges vi, 20, Exodus xxxix, and xxix, 12*) ; sacrificing upon the top of rocks (*Judges xiii 19*) ; investigating truth by lots (*Joshua vii, 16, 1 Samuel xiv, 42*) ; and *gems (from the Urim and Thummim of the Jews)*, bowing before the

fire as Moses did before the burning bush (*Exodus iii*) and worshiping it ; using the magic wand in imitation of Moses' rod, (*Exodus iv, 3*) ; they sprinkled the assembly, they poured the blood of the victim round the bottom of the altar ; they went round the altar and consecrated it with some part of the blood as Moses did in order to perform the purifications of the Livitical law ; *as if copied from the Scripture.*"

The worship described by Diodorus as the religion of the inhabitants of Britain, is almost a correct delineation of the worship of Baal as observed in Syria and Palestine, in which the Israelites "tempted the most high God," and burned incense to Baal, to the moon, to the planets, and all the host of heaven. (*2 Kings xxiii, 5.*)

The direction given to Moses for the construction of an altar was that no tool should be employed in dressing the stones, which were to be used in their rough natural state: "If thou wilt make Me an altar of stone, thou shalt not build it of hewn stone : for if thou lift up thy tool upon it, thou hast polluted it." (*Ex. xx., 25.*) This direction was carefully followed by the Hebrews throughout their succeeding history ; but no other nation is known to have acted according to this rule except the Britons, and those who followed their teaching. The Druids regarded any stone upon which a chisel had been used as unfit for being used in their sacred altars.

Since the days when Abraham pitched his tent in Mamre, and set up his altar by a stately oak, that tree has been looked upon with venerable reverence by the descendants of the patriarch. Throughout the Scriptures it is referred to as specially connected with religious ceremonies, both pure and corrupt. It was from the oak wood that the idolatrous Hebrews hewed out their images, and as a tree it was associated with the worst rites of Israel's idolatrous and pagan cruelty. The oak was the special sacred tree of the Druids. It was in the dense groves of

"Those green-robed senators of mighty woods,
Tall oaks, branch-charmed by the earnest stars."

that the Druids built their temples, which consisted of a spacious circular area in the midst of one of those shady thickets, which, though surrounded by "the monarch oak—the patriarch of trees"—was open above, having neither roof nor covering. Within the area stood a single, sometimes a double, line of large stones, erected perpendicularly, and sometimes crossed by a line of horizontal stones, forming a circle above. In Rowe's "*Dartmoor and its Ancient Remains*" it is stated : "The notion of columnar circles forming places of assembly for judicial or other grave purposes of a secular character, identifies also these relics with some of the most venerable and interesting records of early Hebrew history. We are forcibly reminded of the twelve stones taken at the command of Joshua and erected at Gilgal, the very name intimating its circular arrangement. And when we bear in mind that Gilgal was one of the principal places where Samuel judged Israel in his circuits as ruler of the land, we shall not only be led to the conclusion that amidst the wilds of Dartmoor may be found a veritable counterpart of one of the primitive courts of Hebrew judicature, but shall also infer additional proof of aboriginal Oriental colonisation."

The Cromlech is perhaps one of the most curious relics of Britain's aboriginal inhabitants. In the precincts of Dartmoor stands one of the finest specimens of which the kingdom can boast, of which

"The gray beams of lightsome day
 Guild, but to flout the ruins gray."

According to Rowlands, the word Cromlech is derived from the Hebrew, and means, "the devoted stone, or altar." These ruins are a positive evidence of the mechanical skill of the people who were able to erect such gigantic masses of rock into such a strange and durable fabric, where

"—— the creeping ivy
 Hides the ruins that it feeds upon."

In 1723 Mr. Rowlands wrote a treatise on the "Stone Pillars," which are found so commonly throughout Britain, in which he makes the following remarks in reference to them :—"They are no other than remaining marks and evidences of that religious ceremony and custom, recorded only by Moses in that case of Jacob and Laban, but practised also in other countries, particularly in this island, as will appear not improbable by these reasons which I presume to offer : 1st. The adjustment of personal and provincial rights by so binding and sacred an establishment as this seems to have been, was as necessary, and consequently as likely, to have been conveyed here among our communities and settlements as into those countries where Moses had so particularly described it. 2nd. Why should our 'Heaps' and 'Cromlech' agree so exactly in their make and position with the description which Moses gives of those other ones in the land of Haran ? 3rd. How should our 'columns' and 'Pillar Stones' come to be placed generally near our 'Heaps,' as those described by Moses were, if it was not that both that custom there and this here proceeded from the same origin—the patriarchal practice ? Since we have plenty of these stone pillars among us, exactly corresponding with the description given by infallible authority, of those in Syria and Palestine, which were undoubtedly worshipped by the idolatrous Jews, it will appear that ours were so too ; and that wicked custom and usage of adoring them at length prevailed with them and with us too."

There are many customs and historic facts which it is impossible to introduce here, that appear to strengthen the evidence of an ethnological connection between the Hebrew people and the earliest inhabitants of Britain. What has been stated must be regarded as an aside ; for it seems impossible to imagine that two systems of undeniable and powerful argument in favour of the contention religion should so closely resemble each other as did those of the Hebrews and of the Druids and yet be diverse in their origin. Let us summarise a few of their parallels.

- (1.) The Druids were exempt from national taxation in the same manner as the Levites.
- (2.) The Druids and the Levites were exempt from military service.
- (3.) The office of the priesthood was in both cases hereditary.
- (4.) In each system a supreme priest was over the others.
- (5.) They both had various orders of men of religious callings.

- (6.) They each held the doctrine of one God, the creator and ruler of the universe.
- (7.) The Druids as well as the Hebrews taught the Mosaic record of the creation ; and
- (8.) Fall of man ;
- (9.) The deathless nature of the human soul, and the final destruction of the world by fire.
- (10.) Both in their purer days interdicted idol worship, or the formation of anything to represent God.
- (11.) They each had sacred fire, which was never permitted to go out.
- (12.) They both forbade the personal appropriation of the spoils of war, and punished the offender with death.
- (13.) Neither the Hebrews nor the Druids permitted a dressing tool to be used upon the stones of which their altars were built.
- (14.) Both held the oak tree in great veneration.
- (15.) In their more degenerate days they both worshipped Baal.
- (16.) Both caused their children to pass through the fire.
- (17.) Built their temples to Baal in the groves, by the monarch oaks, and on lofty hills.
- (18.) They both dyed their altars with human blood.
- (19.) In both cases the priests were the interpreters of the law.
- (20.) The ceremony of sprinkling the congregation with the blood of the sacrificial victim was common to both ;
- (21.) As was also the consecration of altars by blood.
- (22.) The Britons used the magic wand, apparently in imitation of Aaron's rod which budded, and the rod of Moses which in his hands was the means of such wonders being wrought.
- (23.) They used gems after the fashion of the High Priests' breastplate.
- (24.) They decided important issues by casting the lot ; and
- (25.) They knew of the Divine Promise of the Messiah, and lived in expectation of His Advent.

CHAPTER XII.

CÆSAR'S INVASION.

"Thy deeds of old renown inspire my bosom with our fathers' fire;
 A proud inheritance I claim in all their suffering, all their fame;
 Nor less delighted when I stray down History's lengthening, widening way,
 And hail thee in thy present hour, from the meridian arch of power,
 Shedding the lustre of thy reign, like sunshine over land and main."

Montgomery.

"It must have been with Israelites that Julius Cæsar fought—their Queen Boadicea, not a Hebrew name, and their General Caractacus, not a Hebrew name either; these Israelites must have set up the Druid religion in the island, and to them we must owe Stonehenge, and similar relics of antiquity."

This little attempt at satire might have proved of some value to the doctor had it been true to fact—had it not been such a lamentable confusion of historical events belonging to widely separated periods. Not even our concise school histories could have lead a careful reader into such a profound and fatal morass as the one into which he wishes, like an *ignis fatuus*, to lead those who are no better informed concerning our ancient history than himself. What would be the punishment awarded to a little schoolboy of ten years who should be so stupid as to confound the dates of Boadicea and Caractacus with that of Julius Cæsar's invasion? To what position then must we relegate the man of letters, whose head is now mantled with the snows of age, who commits such an unpardonable blunder! Cæsar never beheld the beautiful British Queen, whose golden tresses flowed in the air as she drove in her chariot to battle. When she was a babe on her mother's breast the haughty Roman had already mingled with the dust. Nor was he ever privileged to meet the renowned warrior whose skill and valour defied the cohorts of Rome until base treachery betrayed the hero of Wales. This is only one other illustration of how careless Dr. Bonar has been in the construction of this invective against our position. Had he devoted half an hour to refreshing his memory with an outline of these old events he would have seen that Caesar knew nothing of a "queen" in Britain. He would also have learned that one Cassivellanus was generalissimo of the combined British forces, which encountered the proud Roman; that a whole century intervened between the invasion of Cæsar and the defeat of Caractacus, and 115 years elapsed between the command of Cassivellaunus and the battle between Boadicea and the Romans under Suetonius, near London. But this little matter of one hundred and fifteen years "weighs nothing" with the satirist Bonar.

If then he betrays such unaccountable want of care in regard to events concerning the dates of which there can be no possible cause for dispute, what confidence is he entitled to in matters which require careful and honest calculation? He that is faithful in little

things may be trusted in greater matters, but he who trifles with small things is not likely to secure confidence in things of magnitude and importance.

By what authority does the venerable Doctor of Divinity arrive at the conclusion that the name Boadicea is not a Hebrew name? Of course "D.D." does not always include the science of languages. A man may be a D.D. and yet not be able to read the language in which the divine records came to us originally. Let me then adopt the style of that greatest of Dr. Bonar's countrymen—Dr. Chalmers—and interrogate thus:—Does Dr. Bonar know every Hebrew name? Has he seen every form which a Hebrew name was capable of assuming? Is he sure that the name Boadicea (which be it remembered is a Latinised form) could not possibly, as it was pronounced by the Britons, be a Hebrew word? If not, then that form of which he is ignorant may be the one required. Would this form: *Boadishah*, not make it extremely like a Hebrew name? Yet the sound is not altered. Or even if some one should contend that the *o* in Latin should be pronounced hard, as *k*, then the Hebrew would not be shut out, and would still claim the name as *Boadikiah*. There is just as great a difficulty in proving the doctor's negative regarding the name Caractacus, which was also a Latinised British word, the exact pronunciation of which we may have in the present form, having the Latin termination *us*, while the spelling may be out to some degree. It would be doing no violence to Hebrew to spell it in English thus: *Charaktakam*, *Charaktakim*, or *Charaktakah*, sounding *ah* like *k*. So, it also may be Hebrew!

We adopt the words of Bonar in all seriousness, and say, "It must have been with Israelites that Julius Cæsar fought." And we do so because the weight of history bends our minds that way. This result has not been jumped at in any haphazard way, we have been led to it step by step by irresistible evidence. The character of the people with whom the Romans fought is in itself a most suggestive item. They were as unlike the people of Gaul from a martial point of view as could well be supposed. Cæsar never met with such a foe in all his campaigns, and was not sorry when he was able to make terms with the British prince, which, though gaining him little honour, did not seriously tarnish the lustre of his renown. He found them the possessors of a warlike, fearless spirit, such as he seldom elsewhere observed.

Although Britain was occupied by separate and independent communities, improperly called tribes, which were ruled by their respective princes, who had previously entertained the strongest feelings of antagonism towards each other, the announcement of Cæsar's preparations drew them together in one common cause: for the foe of the country was also the enemy of every family within it. They cast aside their petty enmities, mustered their various forces into one powerful army, and elected their most valorous prince, Cassivellaunus, as generalissimo, who, upon assuming command, appointed to others the charge of certain divisions, for the defence of different parts of the island, where there was a probability of the imperial foe making an attempt to land. The cause was espoused right earnestly by the people who rallied to the standards of their several chiefs in a manner which is never witnessed in these more modern days, but no doubt

would be under analogous conditions. Having made all efforts to strengthen themselves against the invader that their knowledge of warfare enabled them to effect, they waited for the sight of the mighty Cæsar's fleet.

Having obtained all the information possible from the people of Gaul regarding the islanders, and having completed his arrangements for the subjugation of Britain, the ambitious Roman embarked an army numbering 15,000 infantry on board 80 ships, and 600 horse on board 18 galleys ; and on the morning of the 24th August, 55 B.C., he set out for the fated land, in full expectation of making an easy and speedy conquest of the "savage Britons." A few hours' sail brought him in sight of Dover. The keen eyes of the watchful Britons had noticed the fleet as soon as it hove in sight. Observing the evident intention of Cæsar to land at Dover, they literally covered the beach, rocks, and cliffs with armed men, in such numbers as to cause the arrogant invader to seek a more suitable and, if possible, less formidably defended spot at which to attempt a landing ; and he stood farther north to Deal, where he deemed it prudent to try the issue. No sooner, however, had the ships given an indication of this resolve, than the Kentish force mustered on the beach, and engaging the Romans in the water, disputed the position with such a courage and valour, that the perfectly trained legions became so disheartened that they were ready to turn their backs upon those formidable antagonists—whom our "patriotic" historians habitually call "the savage warriors," or "the barbarous natives"—to gain shelter and refuge in their ships. At this moment Cæsar ordered his vessels to be run aground, so that from this closer position he might be able to help his soldiers. He then poured a storm of "various missiles, stones, and arrows," from the artillery of catapults, upon the Britons. This for a little while gave his army new courage, and the struggle waged with desperate fury between the contending forces, both being waist-deep in the tide. With that bravery which has ever been characteristic of British soldiers, the natives sustained the fresh charge with a firm front, so that no apparent impression was made on them, to the astonishment of Cæsar, and the dismay of his troops, who again began to waver ; and were only saved from a perpetual disgrace, if not from complete destruction, by the boldness of the standard-bearer of the Tenth Legion, who, rushing forward with a shout, "Follow me !" once more rallied the Romans, who made another and more desperate struggle, forming a vast wall, or roof with their shields, that was absolutely impervious to the arrows and darts of the Britons, which, though falling like hail amongst them, were quite ineffectual. Under this cover they pressed forward upon the Britons, forced them back, and secured a landing : leaving behind them a sea of blood, thickly strewed with the bodies of their dead and dying companions. After a desperate battle on the beach, the Britons withdrew to the neighbouring heights.

Next day Cæsar marched westward to find, and encounter, the main body of the British troops under the personal generalship of their commander-in-chief, Cassivellaunus. During his progress he was attacked by a strong detachment of the British which fell upon him so suddenly and with such power and energy as to inflict an exasperating blow. The conflict was fierce and sanguinary on

both sides ; but the discipline, equipment, and numbers of the Romans gave them the advantage.

A severe storm having wrecked a great portion of the Roman fleet, and Cæsar, having placed his army under command of one of his most trusty generals, he returned to the coast to effect the necessary repairs. The army, still advancing, came upon the concentrated forces of Cassivellaunus, and in the battle which ensued the Romans were completely routed, the general killed, and the broken columns made a hasty and disorderly retreat for the coast. Their flight was, however, checked by the return of Cæsar, who organised the terror-stricken fugitives, and led them back to a further encounter with the dreadful Britons, whom he found, according to his own words, assembled in "great numbers." This encounter proved the decisive event in the war. The generalship of Rome's greatest soldier, together with his refined engines of war, completely maimed and thoroughly trained soldiers was too much for the skill of Casivellaunus, and the mode of warfare with which he was acquainted. After a struggle of memorable carnage, the power of the Britons was broken, their army scattered and flying, and their prince compelled to sue for peace. The conqueror imposed his own terms, and after obtaining certain persons of noble birth as hostages, he returned to Gaul, where emergency called for his presence ; so, for a time,

"Grim-visaged war had smoothed his wrinkled front."

But a people who had "Abraham to their father, and never were in bondage to any man," would not quietly submit to the dictation of Rome, nor the burden of any foreign yoke. They scorned the thought of tame submission, and within a year refused to comply with Cæsar's terms. Exasperated with this audacious act of rebellion, the greatest general of Rome, again in 54 B.C., with the bitter experience of his previous expedition, made preparations for another invasion, and in order to make his purpose sure he increased his army to 37,000 men, of both horse and foot ; for with him there was

"No erring twice in love or war."

He had discovered that the inhabitants of *Ultima Thule* were a race not to be despised, consequently he made preparations to encounter a formidable antagonist.

"Bold were those Britons, who, the careless sons
Of Nature, roamed the forest bounds, at once
Their verdant city, high-embow'ring fane,
And the gay circle of their woodland wars :
For by the Druids taught, that death but shifts
The vital scene, they that prime fear despised ;
And prone to rush on steel, disdained to spare
An ill saved life, that must again return.
Erect from Nature's hand, by tyrant force,
And still more tyrant customs, unsubdued—
Man knows no master, save creating Heaven,
Or such a choice or common good ordains.
This general sense in Britons burned intense ;
Of future time prophetic."

The Britons do not seem to have been aware of the date upon which Cæsar purposed embarking on his second invasion, since they were not, as on the previous occasion, waiting on the coast to receive him with a shower of spears and arrows as his soldiers waded to the

shore. His landing was unopposed, and apparently unknown. He was not, however, unexpected, for having set out at midnight from the coast in search of the Britons, he came upon them on the banks of a river, ready for an encounter, where he charged them with cavalry, and in a very short time they were dislodged and forced to seek refuge in an already prepared spot fortified by art and nature, in which they withstood the attacks of the Romans for several days. The latter, however, at last erected a mound against the fortifications and again forced the Britons on to open ground.

Owing to severe damage having been done to his fleet, which this year consisted of 800 vessels, Cæsar was compelled to return to the coast, but would not again permit his army to proceed under the charge of even a trusty general. Last year's experience had given him a warning, so his troops were withdrawn for two weeks. This gave the Britons time to muster more strongly; so that on again advancing, Cæsar says he found them "*assembled in great numbers.*"

The charge of cavalry with which the Romans had routed the Britons from their first position seems to have suggested to Cassivelaunus the idea trying a similar movement, and on the enemy approaching him he ordered his horse to charge upon the Romans, but the result was disastrous. Not daunted by the almost complete destruction of their cavalry, the British soon after fell upon the advance guard of the Roman army with such vigour and effect, that although the first two cohorts were immediately sent to their assistance, they were unable to resist the attack, and although many Romans bit the dust the Britons passed through "without the loss of a single man."

But Cæsar's triumph was at hand. The valour, and daring intrepidity of the Britons, with their unprotected bodies, were no equal for the discipline, experience, and equipment of the mailed troops of Rome. Besides, some strange infatuation seems to have come upon Cassivelaunus, for he had dismissed all his army but 4000 chariots, and with these he attacked the Romans "about noon," on the day succeeding the last fight, and was completely overthrown with great slaughter; a "*great number*" says Cæsar, "*of the British were killed.*" Those who could, fled in confusion before the irresistible power of the Roman arms; those who could not, perished in the carnage. Thus ended the first contest for freedom in Britain, where Liberty's sun was eclipsed for a long and painful season, by the dust of Roman ambition and tyranny!

*"When Liberty is gone
Life grows insipid, and has lost its relish."*

*"The love of liberty with life is given,
And life itself the inferior gift of Heaven."*

It is peculiar that the records to which we are indebted for our information respecting these events appear to refrain from giving any opinion of the comparative numbers engaged in these respective battles, on either side. It would have served more than to gratify our curiosity if Cæsar had supplied us with some estimate of the number of natives which his legions encountered, or were encountered by. As it is, we have no means of comparing the merits of the two contending forces. So very vague and misleading is th

method adopted by him, that it suggests suspicion of a desire on the part of Cæsar to conceal the real nature of the war he had so unwisely undertaken. He always uses the terms a "great number" or "great numbers," as if to convey the impression that his army was greatly out-numbered, and had to contend with large odds; whereas the probability is that things were not so. From another source we learn that upon one of these occasions he was only pitted against about 4000 charioteers, while he had about 15,000 infantry and cavalry. Cæsar was a cunning diplomatist, a skilful narrator, who could

"Make the worse appear the better reason;"

as well as a heroic and successful soldier, and his language in this case may have been framed in this manner for the express purpose of concealing the nakedness of the truth. For this course there were doubtless ample reasons. His army suffered severely on both occasions. Each time he returned with a very much diminished number of men, the carcases of the residue having fallen on the British turf, upon which the bones of thousands of noble Romans were left to bleach by sun and storm. It was therefore his policy to show that this was the result of severe engagements with overwhelming numbers, and not of superior moral and physical vigour. Great as he was among the Romans, Cæsar was not permitted to retain his dignity without many malcontents, always ready to raise a rebellion against him upon the slightest opportunity, or to magnify any apparent misadventure in his management of State affairs. Hence it would be impolitic in him to permit anything to receive current report which did not tend to confirm the wisdom of his judgment, and strengthen his position. However, the fact stands out plainly that the small army of the Cantii, or Kents, was able to strike terror and amazement into the landing forces of the great general, although the latter numbered 15,000 men trained in the severest school of war, who had never before known what it was to turn their backs upon and retreat from a "barbarian foe" with undefended bodies. As one writer has put it:—"Cæsar knew better than to let his countrymen at Rome into the secret that these dreadful Britons almost finished him off with, it may have been, but an equal number, or even a much smaller number of men, than those under his control." Whatever be the case, it is evident that the Britons showed themselves worthy of the character applied to the Israelites of old—"A people terrible from their beginning hitherto."

The war customs of the Britons prove that our historians are labouring under a delusion when they assert that they descended from a tribe of Gaul. We always find that the elder country is in advance of the younger in the arts and engines of war. In the present instance this would be reversed; for the Britons used weapons of which the Gauls were ignorant. The British war-chariot, drawn by two horses, was fitted with weapons of destructive efficiency. These were a species of scythe projecting from the ends of the axles, which, as the vehicle dashed through the ranks of the enemy, literally mowed down whatever they came in contact with. To what an enormous extent must this have increased the power of inferior numbers! Fancy such a machine being drawn along at the speed of a horse's gallop with two such instruments tearing

through a body of infantry ; the murderous chain-shot would be no equal to it ! These were exclusively British weapons, but were only a slight improvement on the war-chariots of the Hebrews. Is not this another link in the chain of evidence ? If the British were ethnically related to the Gauls, how comes it that the latter were ignorant of so powerful and destructive a weapon possessed by their offshoots across the Channel ? In this instance alone there is sufficient to suggest a glaring error on the part of our history makers ; and when so many circumstances converge into the same focus, they with certainty proclaim the conclusions of historians to be wrong. The Britons had another and more honoured ancestry.

For about 90 years subsequent to Cæsar's invasion the Britons were left in comparative peace. During this time their intercourse with the Continent was greatly increased, and many moral and social improvements were effected, evincing the aptitude of the natives to embrace the arts of civilisation and adapt them to their own progress. This was witnessed by the Romans, who became jealous of the native advancement, and determined on a further and complete subjugation of the people to Rome. On the assumption of the purple by Claudius, he determined to bring the proud spirit of Britannia into servile subordination, and despatched the Praetor Plautius, (A.D. 45), to carry out this purpose.

Even after the lapse of 90 years the story of how the Imperial troops had been handled by the dreadful Britons was fresh in the minds of the soldiery. Cæsar had done his best to give a favourable colour to the story ; but the tradition lived in less equivocal language as told by veteran to youth ; and so reluctant were these *invincible* legions to proceed on an expedition against a foe which had proved such a scourge to their predecessors, that Plautius experienced great difficulty in forcing them to embark on a voyage from which they seem to have entertained but little hope of ever returning. The very name of Britons seems to have been enough to make the Roman soldier wish himself a civilian. He could boldly face a continental foe ; but the half-clad, semi-painted, lion-hearted islanders of Britain, caused him to hesitate and move with reluctance, as if he were approaching his dread executioner.

This was a sanguinary and protracted war. Plantius succeeded in subduing several communities, but in Caractacus he met an obstinate and unconquerable foe, who had under him the people of Hereford, Radnor, Brecknock, Monmouth, and Glamorganshire. For nine years he defied and defeated the tyrannical Roman in his attempts to subdue his country. At length, however, that noblest of the Britons, having by repeated and continued engagements, so wearied out and reduced his band of faithful followers that they could no longer hold out against the power of augmented and replenished forces, was compelled to seek shelter in flight, but being betrayed, was delivered up to the usurpers' general, Ostorius Scapula, by whom he and his family were sent in chains to Rome.

Never before had Rome been honoured with such a prisoner. No other Prince, with a handful of "barbarian warriors" had ever bid defiance to the power of the world's conquerors for nine long years, and, at last, by the hand of treachery, been delivered up to be sent in chains to the Eternal City. So renowned had he become throughout the

Roman world, that when news of his entry into the city was spread abroad, thousands flocked daily from all directions to see this new and famous curiosity.

You who talk of our ancestors as "the Savage Britons," look on yonder Prince, you glorious warrior, and say was he a savage? Were they a band of savages who beneath his command withstood for nine long years the indomitable power of Rome? Is he a savage, a Prince of a people, "low in the scale of civilisation," who stands before the haughty Claudius, making his undaunted and noble defence, in the presence of the admiring senators of the greatest empire of the ancient world, in language so eloquent and powerful as to procure for him the extension of a generosity previously unknown in the annals of Rome—the liberation of a captive king as being too noble to suffer bonds? When will our historians learn to honour the brave and noble hearted of our race? Caractacus was a worthy descendant of the heroes of ancient Israel, and is worthy of being classed with the Spartans and the Maccabees.

After the capture of Caractacus, the Britons generally, bent in broken submission to their conquerors, who ruled over them with tyrannical cruelty and oppression. Ostorius was made governor, and resorted to such actions as brought on the Romans a terrible retribution, but which at the same time enabled them more completely to crush the smouldering love of liberty which still dwelt in the British heart.

It is here that the thrilling story of the wrongs and revenge of the beautiful Queen Boadicea comes in as a national record. Her husband Prasutagus, king of the Iceni, dying left to her the charge of Government, but divided his wealth, which was considerable, between the Emperor of Rome and his two daughters, supposing by this means to secure the favour and protection of Rome against tribal enemies. On the collector of the tribute calling upon her to execute her husband's will, she disputed the right of Rome to the bequest, for which she was taken by the "polite and cultured" Roman Procurator and publicly scourged, and her two daughters violated. Fired with indignation, and determined to have revenge upon the "civilised" author of such atrocious barbarity, she flew to consult her nobles and arouse her patriotic subjects. The response was unanimous and prompt—a vast army was at her command in an incredibly short time, collected from every portion of her dominion. Before advancing to the campaign which she was about to commence, she came forward to address her army, who on beholding her lovely features, her noble countenance, with her beautiful hair flowing in the wind of freedom, uttered a shout of loyal admiration and greeting. Her speech, impassioned and effectual, was worthy of a second Deborah, and her army became impatient to be led forward. Their march was marked by devastation, behind them the towns and villages of those who had given allegiance to Rome were left desolate, as if a mighty conflagration had swept over them. They were victorious wherever they encountered a foe, and it is said that 70,000 persons, soldiers and civilians, fell before their arms.

At last Suetonius, having been summoned from the Isle of Mona to the assistance of the Governor, attacked the victorious queen, at the head of 10,000 legionaries, at a spot which, from the even,

received the name of Bridge Battle, in the vicinity of London. He took up an almost impregnable position, and in the contest completely destroyed and scattered the forces of the noble Boadicea, which she had led in person at every charge. Seeing her forces crushed and scattered, her power broken, and hope extinct, she fled with her daughters from the pursuing enemy, and fearing capture, or betrayal, she swallowed a poisonous draught, having compelled her daughters to do the same. Thus ended her short but noble and brilliant career, which Cowper has immortalised in the following beautiful poem,—

"When the British warrior queen, bleeding from the Roman rods,
Sought with an indignant mein, counsel from her country's gods,
Sage beneath the spreading oak sat the Druid, hoary chief,
Every burning word he spoke, full of rage, and full of grief.
Princess ! if our aged eyes weep upon thy matchless wrongs,
'Tis because resentment ties all the terrors of our tongues.
Rome shall perish !—write that word in the blood that she has spilt;
Perish hopeless and abhorred ; deep in ruin as in guilt.
Rome for empire far renowned, tramples on a thousand states :
Soon her pride shall kiss the ground.—Hark ! the Gaul is at her gates,
Other Romans shall arise, heedless of a soldier's name,
Sounds, not arms, shall win the prize ; harmony the path to fame.
When the progeny that springs from the forests of our land,
Armed with thunder, clad with wings, shall a wider world command.
Regions Caesar never knew thy posterity shall sway,
Where his eagles never flew, none invincible as they.
Such, the bard's prophetic words, pregnant with celestial fire,
Bending as he swept the chords, of his sweet but awful lyre.
She, with all a monarch's pride, felt them in her bosom glow.
Rush'd to battle, fought and died ; dying, hurled them at the foe.
Ruffians, pitiless as proud, Heaven awards the vengeance due,
Empire is on us bestowed, shame and ruin wait for you."

CHAPTER XIII.

BRITAIN AFTER THE ROMANS.

" Witness, Rome,
 Who sawst thy Caesar from the naked land
 Whose only fort was British heart, repul'd,
 To seek Pharsallia's wreath. Witness the toll,
 The blood of agus, bootless to secure,
 Beneath an Empire's yoke, a stubborn isle,
 Disputed hard, and never quite subdued.
 to support
 The last remains of empire, was recalled
 The weary Roman ; and the Britons lay
 Unmoved, exhausted, spiritless, and sunk."

Thomson.

For a period of about 400 years Britain was crushed beneath the iron heel of Rome ; or, as some of our patriots would say, enjoyed the privilege of Roman government. It is not within our power to determine the exact nature and amount of substantial return made to Rome for her benevolence. We have been deprived of the pleasure of learning the exact figures of the tribute levied annually from the respective tribes, or yet of discovering the correct number of soldiers annually drawn from the country to serve in the Imperial army. In this latter considerate action she behaved with no sparing hand. In her hospitality and generosity she provided positions every year for very large numbers of the noble and stalwart, yet idle and barbarous, youth of Britain in her legions, and thoroughly trained them in the use of arms, maintaining them free of charge along with her own polite sons. A little experience in the Imperial wars made them excellent soldiers, and in course of time they became famed as the bravest among the brave. This was one of the special favours conferred upon the Britons by Rome for the privilege of governing them.

Wherein Rome erred, however, in her spirit of civilising integrity was, that she never thought of returning those young warriors to their native land. She carried her kindness just too far for the real good of Britain, for by this yearly enlistment of thousands of these young men, and as regular neglect to cause or permit their return, she left only the more effeminate and the aged to perpetuate the race in the land of their birth ; so that in the end it proved a piece of misdirected and calamitous generosity. But if, on the other hand, we regard it as a stroke of policy, it was a sound one on the principle of selfishness, for Rome, and Rome only profited remarkably by the step. Had it not been for the valour of the savage British youth, which infused a life and vigour into the arms of the Empire, she must have succumbed to the power of her enemies many years earlier than she did. It was by their daring and indomitable courage that the eagles of their country's destroyer were so long invincible to the invading Goths.

But Rome was to perish. The blood she had wantonly split called aloud from the astisted earth until the sound came from all points of

the compass demanding revenge. Her own offspring had become too luxurious and effeminate in their customs and physique to contend with their enemies, who, reviving from the thraldom of their once iron grasping, but now degenerating, mistress, felt that the day of vengeance was come ; and growing fiercer in their hatred of that hand that would bind them, rob them, destroy them, with an inhuman sternness and barbarity, so that all but the powerless must resent and resist, gathered round her wasting power, striking blow after blow, which made her recoil and writhe in the agonies of conscious dissolution. She had long trusted in her power to press into her service the youth of her conquered provinces, but now even this support no longer gave her comfort or aid. One after another they slipped from her grasp, until at length, being compelled to give up the thought of her distant and disaffected domains, she concentrated her attention and efforts to the defence of her own proper territories ; but even for this she was not equal.

It was at this crisis in the progress of affairs that the Emperor Honorius (A.D. 420) sent a dispatch to Britain, absolving the people from further allegiance, and ordering the withdrawal of the few remaining Imperial troops to strengthen his exhausted army.

This 400 years of Roman usurpation in Britain was an era of considerable advancement. The progress which commenced shortly after the invasion of Julius Caesar seems to have continued under, and even in spite of, the invaders' oppression. So thoroughly was this the case, that when the latter withdrew from the island it was intersected with high-roads of substantial character ; cities numerous and stately were enlivening the central parts, and these were adorned with temples, theatres, palaces, baths, &c., while their outskirts were dotted with magnificent villas and noble residences. Agriculture had reached a high state of perfection, the country being a large exporter of wheat and other fruits of the soil, and the arts of manufacture were giving promise of ushering in the march of commerce.

It need not be argued that this state of things was due to the Roman occupation of the country. Intercourse with them no doubt did in some cases suggest and aid in many things, such as road formation, which was purely the work of Roman engineers ; but to argue that without Roman interference Britain would not have taken this forward step, is to construct a syllogism without a major premiss. We have observed that a spirit of advancement had taken possession of the Britons during the period B.C. 55 and A.D. 45. Would not this have continued and increased independently of the Roman thraldom ? Had they been allowed over 400 years of national liberty, would they not have continued to develop their resources, and march onward in civilisation and commercial intercourse with the people of the Continent as rapidly as they did under the yoke of the usurper ? With her youth still left to strengthen and invigorate her, would she not have stood higher and stronger when the Romans were forced to withdraw from her soil ? Then who can say that she would not also have at least as far advanced in what are called the arts of civilisation ? Is there not a probability that the Romans acted rather as a check to the real progress, the social and commercial development, of Britain ? Let the person who thinks not examine the consequences which followed the withdrawal of the military power which for all those

years had kept the populace in terror under their burdens of tyrannical wrongs, and *may then if Roman influence was socially and morally beneficial to Britain.*

The people, it is true, were left under the rule of their own chiefs and nobles. But these had learned only too well how to press the laws of imperious Rome in order to enforce the obedience and servility of a high-spirited peasantry; while the latter, no longer overawed by the daily parade of Imperial soldiers, yet still oppressed with unjust severity, were provoked to the assertion of their rights by the still existing and eloquent bards, who recited with all the power of declamation the virtues of ancient customs and the sacredness of personal rights, extolling the liberties and freedom of former years. The spirit of the old Briton was not dead; and now that the dreadful tyrant was gone, they would submit to no tyranny from the hands of native princes. And so the first civil and revolutionary war arose in Britain, for Britons of those days were as averse to act in the capacity of slaves as they are now, and with truth we may read Thomson's most popular line, altered thus—

"Britons never would be slaves."

Even since the arrival of the high-spirited and much-praised Norman element the people of Britain have shown a less dignified spirit, and have submitted to the partial and unjust conduct of judges and magistrates. The Britons of the fifth century were above servile submission to the cupidity of the magistrates, who favoured the wealthy to the injury of the poor, and these consequently were the first to suffer the revenge of the oppressed and indignant populace, who, falling upon their houses, "deposed and murdered them" with fanatical passion. But as is, alas! too common when people are inclined to strife from such a cause, they never know where and when to stop their violence. So was it in this case: the rebellion against the constituted authority was continued until the country was almost in a state of anarchy. Civil authority being set at defiance or destroyed, there was nothing to check the ravages of the excited inhabitants, who thought it no evil to commit rapine or even murder upon the wealthy.

Many forsook the cities and returned to the mode of life pursued by their ancient ancestors, at the instigation of the bards. Tribal distinctions and animosities reappeared, and grew to a more intense degree of bitterness than ever before.

The Picts and Scots, who had been kept in the Highland country of Scotland by the great wall which the Romans had erected extending right across the island from sea to sea, lined with forts well garrisoned, now no longer feared to pass the wall and make incursions upon the lowlands, committing plunder and murder without restraint. The Britons were quite unable to cope with such an enemy. Having been deprived of their youth, their military power was poor: this, together with their disorganised state, rendered them unable to defend themselves against these northern raids. The Caledonians, taking advantage of this weakness of the Britons, swept over the country, committing terrible carnage and destruction by sword and fire. Immediately upon this came another and even more severe calamity, when the country was scourged by the horrors of pestilence and famine.

May we not here pause, and inquire as to what cause this state of anarchy is to be attributed? We have often read of what our writers are never tired of seeking to enforce—the debt which our nation is under to Rome for the blessings of civilisation conferred by her upon our ancestors. But let us stop and think. Was not this state of revolt and anarchy the outcome of Roman tyranny and oppression? Let us place Rome's evils beside her benefits, and notice how the scales show. We find the Britons prior to Roman interference starting fairly in the way of progress. We have observed that jealousy was the reason of Rome's second conquest. Was it not with the object of specially curbing and restraining the advancing spirit of Britain, in order that she might place it in servile subjection to her dictation, that Rome sent her army under Plautius into Britain? Is it not a patent fact that the Roman governors inflicted the severest oppression upon the people, crushed down their national spirit, and reduced their national strength and vigour by forcing her noblest and bravest youth from their country to serve in the legions of the Empire?—an action not very dissimilar from that of the ancient Egyptians towards the male children of the Hebrews, and very probably with a like design. Was not their policy one purely of Imperial aggrandisement, with a total disregard to the native prosperity of Britain? Did they not seek to swell the treasury of the Emperor by exhausting the wealth of the people? Had there been no such interference—had the natives been left to their own devices—would not the already well-planted tree of commerce and social progress have continued to grow and spread its branches with at least as much rapidity and regularity, if not with more freshness and beauty? Would it not at all events have been preserved from that fearful blast which uprooted it and laid it prostrate upon the earth? Was it not purely the result of a terrible reaction which let loose the spirit of misrule and discord in that early British community? Hence Rome left our ancestors in a worse condition than she found them.

To the period of Rome's occupation, however, Britain owes the introduction of the Christian religion; but not to Rome. Some of the ancient authors ascribe to St. Paul its first utterance in the island. That St. Paul did preach the Gospel in Britain is possible, but that he was the first that did so is doubtful. In a "History of Wales," by B. B. Woodward, B.A., I find the following statements:—"When Caradawg (Caractacus) was sent prisoner to Rome, there went with him his whole kindred, and amongst them his father. They were detained as hostages for the fealty of the Prince Esgyffwg for seven years. On their return, the old man—worthily named 'The Blessed Bran'—brought the faith of Christ to the nation of the Kymry from Rome. The 'Boneddy Saints, or Genealogy of the Saints,' and other authorities mention some companions of Bran in this great work—Ild, Cyndavor or Cynfan, and Mawan, who were 'men of Israel,' and Arwyistic Hen, a man of Italy. These were the men by whom the Gospel was first communicated to the Britons. In Glamorganshire is a church dedicated to the first of these men—Llan Ild; and the name of the last—Arwyistic—strangely coincides with that of Aristobulus, who, according to the Greek minology for March 16th, was one of the seventy disciples, and was ordained a Bishop by

Paul, and sent into the country of the Britons, who were unbelieving, wild, savage men.'

Notwithstanding the state of anarchy into which the Britons had drifted consequent upon the reaction from Roman usurpation to independence, they once again united for the common cause, when the incursions of the Picts and Scots made them feel the feebleness of their impoverished and disunited condition. Again they elected a king over all the land, to whom all the tribes of the Britons acknowledged allegiance, and under whose banner they gathered to resist the raids of the tribes from the north. But even thus united they were but a shadow of their ancestors. The inactivity they were compelled to submit to under Rome, together with the cunning piece of diplomatic management which deprived them of their most useful youth, and then their subsequent disorder, had so enervated them that they were no longer a power in the field, and they discovered to their dismay that to repel the Scots and Picts was beyond their power.

It was in contemplating this state of affairs that Vortigern, king of the Britons, conceived the idea of procuring aid from the "warlike Saxons" who were so often frequenting the shores of the island, to enable him to repel the encroaching tribes. He had laid his scheme before his council, by whom it was considered a wise course, and therupon appointed an embassy, who were on the eve of sailing for the purpose of making arrangements with the Saxons when three ships, "fully manned" with Saxon warriors, arrived on the southern coast of England under the command of the brothers Hengist and Horsa. To these Vortigern at once made overtures, and a compact was concluded that these Saxon princes should return to their head quarters, and there obtain a strong force of armed men with which to make war on the Picts and Scots, in alliance with the Britons : for which service they were to be paid a sum of money, to be supplied with provisions during the war, and to receive possession of the Isle of Thanet as a residence after the expulsion of the enemy.

After a short absence the brothers arrived with 1500 thoroughly trained stalwart soldiers together with their families, whom they first established on the island which was to be given them after the work of driving out the northern invaders was over ; but they carefully secured the territory first, and then unfurling their banner of the "White Horse," went forward and joined the troops under Vortigern, who, with confidence now in his increased forces, and the famed bravery and fortitude of his allies, marched northward, and engaged the foe at Lincoln, where he obtained a brilliant victory, defeating and scattering the enemy with much slaughter, and taking an immense amount of spoil. Upon this signal defeat the Scots betook themselves again to the Highlands as in the time of the Romans.

The Saxons, who had been accustomed to lands whose aspect was the reverse of inviting, and whose reproducing nature was of the poorest class, were charmed with the beauty and fertility of the country through which their march had taken them. The action of the Britons in offering them such terms to come and drive out their enemies, as well as the state in which they saw the British army to be, impressed them with a contempt for the ancient possessors of the soil, and they resolved to make it their own. They did not at once

discover to the Britons what was their intention, but showed no desire to repair to the island : maintaining a show of friendship and respect for the nobles, until a further detachment of Saxon soldiers arrived. These, instead of planting themselves upon the isle, which was at that time the rightful property of the Saxons, boldly took possession of some of the finest tracts of country wherever they found parcels suitable for their purposes. Doubtless this was all arranged between the two brothers while recruiting their 1500 men. They had borne to their friends the news that Britain was in a state of confusion and disorder, and that there would be no difficulty in their people securing to themselves the possession of so desirable a country. On this report they would lay their plans of conquest as carried out.

The planned treachery of these chiefs is evident in what followed. Still keeping up the show of friendship, they made a pretence to pay a tribute of honour to the king and his nobles, under the guise of commemorating their victory over the Scots and Picts. A great banquet was prepared, to which the whole nobility of the land were invited ; and placing still entire confidence in their entertainers, 300 chieftains assembled as the guests of the Saxon princes. Everything was going on in the most friendly manner, and the time was passing with apparent good feeling animating every individual present. Not a single event seems to have taken place to cause suspicion or apprehension on the part of the British nobles, who, no doubt, considered themselves fortunate in having secured such valorous, and at the same time, such sociable and hospitable allies. But the festivities had reached their climax. Compliments from both parties had passed in warm language, expressive of goodwill and imperishable friendship, and every Briton's face beamed full of contentment and satisfaction, overlaid with perfect confidence. Not even then could they know that, while they were thus congratulating themselves and praising their professed allies, the Saxon spider had wound his web about each one of them, within the coils of which death grinned at them with his most infernal grimace. Beneath every Saxon cloak, carefully concealed, hung in its sheath a fatal dagger. And within every Saxon present boiled that impatience which panted for the signal of carnage and massacre ! All was prepared ; the moment for the onslaught arrived, and with a sign only known to their friends, the crafty brothers gave signal for the action which at one stroke was expected to cut off the whole of the noble blood of Britain. In a second every dagger had found a sheath in the warm breast of a chief, drawn to the scene of his death by the most subtle and unmanly treachery ; and in a few minutes the spirits of 300 British men of rank had escaped from their tenements of earth, while the perfidious Saxons gazed on their crime with exultation and pride.

Once more Britannia was convulsed with horror. And to her more intense prostration the snare into which she had been led was discovered too late to be avoided. But the people, filled with grief and bitter indignation, resolved to at least chastise, if they could not drive out, the men whose treacherous and fiendish conduct had perpetrated one of the foulest deeds recorded in the pages of *universal history*. They gathered in haste, and, in the strongest

manner their enfeebled condition permitted, they endeavoured to give effect to their resolve. Blood ran in rivers from both sides, and that of the brutal Horsa mingled with the flood. Though Horsa fell, his brother at length after many sanguinary engagements was established victor over the Britons, and constituted himself master over the country of Kent.

The land had not yet received all the various tribes which were to unite in the formation of the empire which now towers above the previously great nations of the world. The Island of Britain was not destined to be only the garden of the ancient British blood : other Britons had to come in and join with the older to build up the chief nation of our period in the world's history. They came not, however, as invaders, but as friends. Would they had remained as such. However, it does not appear that they expected so much carnage to result from their barbarous massacre of the princes and chiefs of the land. They had formed a false estimate of the character of the people, on account of their reduced condition. But the spirit of the free man was there still. Britons were still men, although their chiefs had been slaughtered in base treachery ; and every arm that could draw a bow, cast a spear, or guide a war chariot was ready to revenge the cowardly insult. The Saxon had not expected this. He imagined that with the nobles butchered, the people would tamely submit to be governed by their new masters, otherwise some other and less heroic method would have been followed out. There can be no doubt that the country was designed for the Saxons as well as the Britons. It is easy for us, sitting quietly, with centuries intervening, to suggest means by which their union might have been effected with less war and bloodshed, but it was not so easy for those upon the scene to notice the same chances of averting the dire calamities which fell upon that fruitful isle. Our business is, however, with things as they did occur, not with things as they might have transpired.

After the victory of Hengist, the tribes of the Saxons poured into the country from the Continent under different and antagonistic leaders, each tribe looking upon its neighbour as an enemy, to be opposed and insulted at every favourable opportunity ; until at length they formed seven distinct kingdoms, called the Heptarchy : each one having possessed itself of a portion of the island, by subduing, or uniting, with the ancient inhabitants.

It was about 827 A.D. that these seven separate kingdoms of England were incorporated into one united kingdom under the rule of the powerful and energetic Egbert, King of Wessex. And by this time the Briton and the Saxon had become so far reconciled with each other that they intermarried and bartered on equal terms of citizenship—except those of the native tribes who, refusing to become reconciled, betook themselves to Cornwall, Wales, and Scotland. In those parts the Saxons could never succeed in mingling with the Britons and Caledonians.

The long course of rough and warlike life through which the Saxon people had passed prior to their settlement in Britain had not fitted them for the immediate establishment of a kingdom of culture and civilisation. For a long period after their arrival Britain was passing through her dark age, regarding which very little is reflected

upon the pages of history. We feel disappointed at the occurrence of such gaps, or breaks, in the history of the nation ; yet it is better for us not to know all the real darkness of that period. But even in the earliest time of this people was sown the seed from which our fundamental laws have grown into the stately proportions to which they have now developed. Their king was no despot. He was compelled to consult his nobles and council before he could undertake any matter of action or national policy. He was under the necessity of calling his advisers together for deliberation at certain periods, but could not dismiss them until they were finished with their work. They had the privilege of consenting to, or dissenting from, any course the king might propose. The Saxon was the nearest approach to popular government of anything so ancient.

CHAPTER XIV.

THE DANES AND NORMANS.

"Now borne upon the wings of truth sublime,
Review thy dim original and prime;
This island spot of unclaimed rude earth,
The cradle that received thee at thy birth,
Was rocked by many a rough Norwegian blast,
And Danish howlings scared thee as they past;
For thou wast born amid the din of arms,
And sucked a breast that panted with alarms."

—*Cooper.*

The same cause which led the Saxons in the fourth and fifth centuries to harass the inhabitants of Britain by desperate piratical raids, impelled the Norsemen to follow a similar mode of existence in the eighth, ninth, and tenth centuries, during which period they kept the people in a continual state of terror and disturbance. They were more cruel and strategical than the Saxons, and consequently were regarded as foes of a most dreadful character. The Saxons found it quite impossible to stand against them, much less drive them from their coast. At times they were severely punished, and forced to seek other fields of operation. When they found the inhabitants of one place had become too strong for them they merely moved to another part of the country, or betook themselves to the coasts of France, Spain, or Italy, and followed out what in their estimation was an honourable and noble profession. The Government under which they lived licensed the calling, and became a participator in the spoil of the expeditions. A certain stipulated proportion of all goods and treasure was claimed. So that the result of piracy became the greatest source of revenue to the King and the profession, and in an equal manner, came to be regarded as honourable.

Every family amongst the Norsemen or Danes had their boat or chiule, and every noble's son had a little fleet under his command. Everyone was trained to the sea and the use of arms. Those who aspired to fame and distinction knew that there was no other path by which they could rise to influence and power. The natural state of their country presented but little encouragement for agriculture and peaceful settlement. The soil was poor in the most fertile parts, and over a very large area it was sterile and barren. There was no opportunity forthcoming for them to return to the more fruitful parts of the continent over which they had been driven by powerful enemies when forced to seek security in the unfavourable clime and country of Scandinavia. Consequently, they were naturally led to look to their prowess upon the water for their sustenance and wealth. Britain was not the only scene of their adventures. They had learned to build ships of no small dimensions, capable of carrying a good number of men, and when an expedition was determined upon they united in a fleet of some hundreds, and suddenly, without any warning, would appear in

force on some previously selected coast, run into little harbours and river mouths, draw their vessels upon shore, entrench them, and leaving a few men to guard them, the plundering hordes would spread themselves over the adjacent country and secure all they could possibly remove, return to their ships and speedily set to sea before an army could be got together and marched to their encounter. It was on account of this agility and dispatch that they became so dreaded all along the coast of Europe.

The Saxon kings of Britain made strenuous efforts to repel them from the islands, but in vain. A regular force was organised for the purpose of checking their incursions by forming all the male inhabitants of the coast into a kind of militia for mutual defence, but even this was found inefficient, because of the terror in which the people were kept by the unexpected visits of their foes. For it was discovered that as soon as the Danish pirates were driven from one spot they made speed to another, not many miles off, and there landing while the male population were away on the expedition against them at the former place, they committed the most devastating raids, and were off again in the course of a few hours, leaving behind them a confusion of death and destruction. So that this league was really more favourable to the operations of the Danes than otherwise, as it gave them such opportunities to surprise defenceless towns and villages, and remove large quantities of spoil before resistance could be offered them. The people soon discovered this, and refused to obey the summons to defend any spot but their own immediate locality. And from the nature of their exploits it was perfectly impossible to bring an army against them, and so the Saxons were forced to suffer a similar annoyance to that which their ancestors had inflicted upon the Britons.

By degrees the Danes became more bold in their plans, and, defying the Saxon islanders, made long inland forays. For this purpose they would first of all, on landing, secure all the horses they could find, and mounting them, range the country in bands of cavalry. In this way they became well acquainted with the fertility of the plains, valleys, and hill-sides of the most beautiful portions of the island. The first part they made their own was the Isle of Thanet, formerly given by the Britons to the Saxons as a reward for assisting to expel the Scots and Picts. After this they essayed to get possession of tracts of the mainland, and ultimately succeeded in securing a large district in Northumbria. From that event the Danes began to form an element in the population of Britain, and their countrymen from the north poured into the island in constant streams, although for many succeeding years they were sternly opposed by the Saxons. During the reign of Egbert, from 809 to 836, the Danes were well kept in check by that energetic king. Yet, despite his vigilance, they made a league with the Britons of Cornwall, and in great force marched against the Saxons, by whom they were defeated with great carnage. On the death of Egbert they again began to increase in numbers, and in overbearing insolence towards the Saxons. So that by the time that the Saxon throne came to Alfred, they were in possession of very extensive tracts of country, and living under their own king ; to whom the Saxons were compelled to pay a large sum for the sake of securing them against violent treatment from their now overpowering foes.

Alfred was compelled to fight against them for the possession of his own throne, and the safety of his life. At last he was forced to fly before them, and for five months secreted himself in a wood, while he communicated with a few of his nobles, and erected a fortress for a place of retreat, should he ever again be obliged to fly from his foes. Having, during this period, completed arrangements for once more sallying forth upon the enemies of his title and people, Alfred took the precaution to gain an absolutely correct knowledge of the power, designs, and condition of the Danish army. He disguised himself as a bard, and in this fashion found an easy entrance into the camp, and in turn for his music and songs he was received into the confidence of the whole people, which he turned to the best advantage. He left the Danish camp, and at once gathered together a large army, with which he reduced the Danes to submission. But there was now no thought of driving them out of the country, and Alfred set himself to effect a fusion of the two peoples. He was convinced that so long as the Danes remained worshippers of Odin and Thor this friendly interchange could never be successfully brought about, so his first step was to compel their king to renounce Odin and submit to Christian baptism. In the year 878 Guthrun, the King of the Danes, was baptised at Wedmor, and thereafter during the term of his life remained the firm friend and ally of Alfred the Great. By mutual consent the laws of the Danes were assimilated to those of the Saxons, and the inhabitants having settled the boundaries of their territories, devoted themselves to habits of industry and manufacture.

This compact with Guthrun did not however affect the marauding sea kings, who continued to pay regular visits in their private vessels from the fiords of Norway. In 879 a great fleet of them arrived in the Thames and wintered at Fulham, of course taking what they wanted from the residents. In the spring they sailed to Ghent. Arrivals of such bands of robbers were so common that Alfred determined to make an effort to check their destructive power, and if possible rid his coast of their attacks. For this purpose he set about the formation of a navy. In 882 he had so far advanced this scheme that his little fleet captured 16 of the Northmen's ships in one fight. And from this time the power of the *Vikings* to harass the people of Britain diminished. The Danes of Norway, however, finding that their northern country was so barren, and that in Britain there was a fertile soil and room for thousands more to occupy it, flocked over in large numbers to possess it, *at length leaving but a very small remnant of this race in possession of the hills and dales of the country they had been glad to forsake*. A good number of them had located themselves in France, in the district which from them has since been known by the name of Normandy. Others had taken possession of parts of Ireland, others, places along the coast of Europe.

That the Normans of France were of the same race as the Saxons and the Danes is beyond dispute. That they came into France under Rollo, whose name became Latinised from Rolf or Rolaf, is universally admitted. Rollo was not the first northern chief who had led these vigorous wanderers into the land of the Franks, but he was the most famous, as well as the most fortunate. Bonwick says—

"The Norman Scandinavians were Goths. As the *Getæ* they appeared in Asia Minor before the siege of Troy." They "relinquished the faith of Odin for the creed of the country, and forsook their native legends and myths, so dear to almost every race known." It were easy to produce evidence of the unity of the original race from which the Saxons and Normans descended. Consequently the conquest of England by William, and the migration which thereupon ensued, did not introduce a strain of new blood, or create a further mixture of race, in England. Nor is it proper to speak of this event as a conquest of England. William was invited from England to assume the throne. Sir F. Palgrave states that "the first proposition that William should assume the title of king proceeded from the English themselves." By many Harold was looked upon as a usurper—and this to a very large extent accounts for the inability of his army to stand against that of his rival. The sympathy of the people was not with him. Many of the most powerful subjects of the realm were decidedly friends of William. The clergy were generally favourable to the rule of the Norman, and the Pope sent his blessing with him, which of course he could not also grant to Harold, and this very fact would severely operate upon the spirits and superstition of his soldiers. The result was, not a victory over the people, but over a rival.

Who were the Danes? It is generally believed that they were a branch belonging to the same stock as the Saxons. There was a close affinity of language, and in the earlier years of their Baltic enterprise a near resemblance in their form of religion. But the Danes have been traced to Denmark by quite a different route from that travelled over by the Saxons. Colonel J. C. Gawler, keeper of the Crown Jewels, has identified the Danes with the Danaï of the Greeks, and the Tuatha de Danaans of the Irish. Some of them indeed do appear to have reached Denmark by an overland march from the Danube, upon which river the Danaï are known to have traded, and located small colonies. But the greater part of the Danes came by sea. In the early days of navigation, the ships of Dan and Phœnicia traded, as shown in a previous chapter, to the Baltic for amber. Denmark being then a centre of commerce for this eastern shipping, would naturally become a settlement or colony of those who were interested in the trade derived from that country. Mr. P. Harrison believes the Danes and Northmen to be quite distinct peoples, the former having a straighter nose than the latter. He recognises in the former a Semitic or Phœnician cast of countenance to some extent resembling the type found among the Venitians. We have shown elsewhere that the Danites of Israel and the Phœnicians were closely related. Here Mr. Harrison seems to confound the Semitic features with those of the Phœnicians and the founders of Venice; which is a strong testimony to our view of the question that the Phœnicians became absorbed by the Danaï. It is noteworthy that wherever we find these Danaï or Danaans trading and settling they give their name to the country, or a portion of it. Now the Danes have a tradition that their primal ancestor's name was Dan, who was also a renowned warrior. They originally named their country *Danne-merk*, which is simply Dan's mark, or Dan's land. It is stated in the "*Vetus Chronicon Holstpicum*" that the "Danes and Jutes are Jews of the tribe of *Dan*."

Colonel Gawler remarks, "The settlement of the Danaans or Danes in Denmark and Norway seems to have been made in very remote times; for the Irish colony of Danaans are said to have visited Denmark first, and to have found their compatriots and namesakes there before them, in some strength, with considerable towns. It is characteristic of these early Danaans that wherever we read of them we hear of them *establishing schools*; and being regarded, of course for their superior knowledge, as magicians, by the simpler aborigines of the countries to which they came."

The symbol of Dan, as given by his father Jacob, was a serpent. This badge we find in nearly every place where the Danai or Danaans have left their name. The serpent is a common emblem amongst old Danish families, and is the most common device upon the jewellery of the ancient Danes.

Gawler quotes the following from Keating's History of Ireland, "The Danaans were a people of great learning; they had overmuch gold and silver. . . . They left Greece after a battle with the Assyrians, and for fear of falling into the hands of the Assyrians came to Normandy and Denmark, and thence they passed over to Ireland." It is only a few months, as previously mentioned, since an ancient coin was unearthed in Denmark bearing the name of "David" in plain Hebrew characters. This very little fact speaks out a very forcible confirmation of the larger asserted fact that the seamen of Dan traded with the Baltic at so early a period as that in which the money coin of David the king of Israel was a current medium of exchange.

"And then the blue-eyed Norseman told
A saga of the days of old.
'There is,' said he, 'a wondrous book
Of legends in the old Norse tongue,
Of the dead kings of Norway;
Legends that once were told or sung
In many a smoky fireside nook
Of Iceland, in the ancient day,
By wandering Sagaman, or Scald;
Heimakringla is the volume called.
And he who looks may find therein,
The story that I now begin.'

CHAPTER XV.

THE CHURCH QUARTERLY REVIEW.

"Tis hard to say if greater want of skill
 Appears in writing or in judging ill ;
 But of the two, less dangerous is the offence
 To tire our patience, than mislead our sense.
 Authors are partial to their wit, 'tis true,
 But are not critics to their judgment too ?
 But as the slightest sketch, if justly traced,
 Is by ill-colouring, but the more disgraced ;
 So, by false learning, is good sense defaced.
 Some are bewildered in the Maze of Schools,
 And some made coxcombs Nature meant but fools.
 In search of wit, these loose their common sense,
 And then turn critics, in their own defence.
 All fools have still an itching to deride,
 And fain would be upon the laughing side.
 If Mævius scribble in Apollo's spite,
 There are who judge still worse than he can write."

—Pope:

"The movement popularly known as Anglo-Israelism is one of the most remarkable of the minor currents of contemporary thought. While it remains absolutely unintelligible to outsiders, who regard with a wonder mixed with disdain, its arguments and its conclusions alike, yet it seems to exercise over a continually widening circle of adherents a considerable attraction. Like Good Templarism, Plymouth Brethrenism, or Freemasonry, it is a quasi-religion, and, once accepted, is looked upon as the most important of religious truths."

Such is the shot with which the "Church Quarterly Review" for July, 1880, opens its attack upon the British-Israel question. At first thought one would have supposed that, if anywhere we might expect to see the wisdom of criticism exemplified, a magazine of this title and repute would be a highly probable one in which to discover it. Second thoughts, however, could not fail to show how misplaced any such confidence must be. It is emphatically "The 'Church' Quarterly Review," which is of course by no means synonymous with the idea attached to such a title as "The 'Independent' Review." The editor of, as well as the contributors to, the "Church" Quarterly are of course impressed with their responsibility to maintain the interests of the "Church" and the clergy. They are guardians of the honour of that important institution, and must needs

"Turn critics in their own defence,"

and confess themselves as looking with "wonder mixed with disdain," on that which they are forced to acknowledge, "*remains absolutely unintelligible to them*," instead of addressing themselves to the earnest consideration of the subject. With the contemptuous curl upon their lip, they *disdain* to condescend to examine the merits of the arguments advanced. And yet, this Jupiter seriously supposes such treatment to be criticism ! A man sits down to review a system of Biblical interpretation and historical investigation, while he is so *unacquainted* with its nature and principles as to be able to say of

himself that it remains absolutely beyond his conception, and yet at the same time has the want of conscience to believe that his presumptive remarks are fit for public perusal. How the literary morals of our Reviews have declined! How important is the advice of Pope to those who seek to grow famous through the pages of Reviews:—

“But you, who seek to give, and merit fame,
And justly bear a critic’s noble name,
Be sure yourself and your own reach to know,
How far your genius, taste, and learning go;
Launch not beyond your depth, but be discreet,
And *mark the point where sense and dulness meet.*”

If this admonition were more generally given ear to, we would less frequently be pained by men utterly ignorant of a question presuming to review, refute, and condemn it. It is, unfortunately, not an uncommon thing for men to assume a perfect acquaintance with a subject, and boldly, in the most vituperative style, denounce it as built up by manipulation and imposture. Some men, at once, on first hearing of a newly-advanced view of certain Scripture doctrines, feel convinced that it must be wrong because it is not the view of that doctrine in which they have been schooled, and consequently they deem it their duty to oppose its progress and overthrow its arguments, or what they have rashly come to suppose are its arguments. In order to do this, they simply repeat their preconceived notions, and the manner in which they have been accustomed to justify those opinions, and as these are quite incompatible with the “new notions,” the latter are termed absurd, and beneath the notice of the thoughtful. With such men it does not resolve itself into a question of “which is in accordance with the evidence of the case?” They are already wise in “all that is worth knowing.” To presume that they could gain a more correct knowledge by further examination and more careful reading, is to suggest that they are not now perfect in their information: and for them to acknowledge such a condition would be to expose a weak part; and so their only course is to condemn all that is opposed to them, or rather, the “school in which they have been brought up.” Some men, of otherwise good education, and of intelligent perception, dare not for one moment give place to opinions and beliefs they have not received from their tutors, or which have not otherwise received the stamp of approbation from those conservators of the teachings of the Church. Until that authority has been gained their duty is to resist its propagation, and to raise all imaginable objections to its adoption. It is not so important that what they put forward may be real and good objections, as that they may collect all the forcible adjectives in their vocabulary to assert their validity and appropriateness.

No better argument could be introduced here to show the unfitness of the writer in the “Church Quarterly” to pronounce judgment upon what he is pleased to call “Anglo-Israelism” than his own words already quoted. “It remains absolutely unintelligible to outsiders, who regard with a wonder mixed with disdain its arguments and conclusions alike.” The man who will treat any opinion set forth in true earnestness by men of at least his own rank and education, men of his own order, and probably larger experience, with *disdain*, should at once lay aside his pre-

tension to the name of critic. He is as unfit for the work of a critic as a ploughboy is for the chair of Moral Philosophy in Cambridge. A critic should be a man utterly devoid of such a disdainful cast of mind : his work is to compare fact with fact, statement with statement, and the conclusion with the evidence, in any case which he considers it prudent for him to employ his pen. What has such a man to do with "*wonder and disdain*" until he has made his analysis and proved his case? He who knows his province, and wishes to magnify his office by *justice* and *truth*, knows that this can only be done first, by giving due consideration to every material proposition, and second, by forming his deductions into one synthetical whole, as the result of his labours. The man who acts so must be honoured even by the one whom he proves to be in error. From such a critic hard words may be received without anger or resentfulness, for when a case is shown by honest argument to be bad, it deserves censure and denunciation. But when a man professing to be a critic of high repute—as I presume contributors of the "Church Quarterly" should be regarded—opens his remarks by the hasty confession or assertion that he looks upon the subject under review with "*disdain*," every sensible man must feel at once that he is incapable of undertaking the task proposed. If to him the matter is one of *contemptuous indifference*, or is looked upon as *despicable and worthless, fit only for scorn and aversion*, how is it possible he can have given it a candid examination? It is simply impossible for a man of such an arrogant, proud, and conceited spirit to treat the opinions or reasoning of men who differ from him with respect and fairness. No such man can claim the "noble name of critic."

Notwithstanding this, however, the article under notice has produced a very strong impression throughout the readers of the "Review." Amongst its readers are many men who seem to accept it as the exponent of orthodox Anglican belief. And to its utterances they are willing to subscribe their names, fully convinced they can thereby do no wrong. They consider themselves safe if they can quote the "Church Quarterly Review" as their authority for either a belief or an objection in or to any matter. But is it not more than surprising that a writer who, at the very outset, tells his readers that his comments are the offspring of "*wonder and disdain*," should be regarded by men of good mental capacity as able to formulate reasonable conclusions on the matter in hand? Should he not rather be looked upon with the keenest suspicion? Does he not take up his pen and at once, from the prejudiced state of his mind, render futile all his subsequent remarks? Yet we find men of more than ordinary intelligence recommending a perusal of the contribution in such words as "Those are exactly my sentiments." It evidently matters much less what a man's method and arguments are than what his position and presumable reputation are.

The testimony, however, of such an opponent to the rapid spread of our views, and the enthusiasm of those who accept them, is of some value to us when set against the taunt sometimes indulged in that already the tide of opinion has turned against us. If still, in 1880, our influence and the charm of our subject seemed "to exercise over a continually widening circle of adherents a considerable attraction," then we may conclude that the blows which Mr.

Wilkinson, in his pamphlet issued about two years before, predicted would be fatal, have not fulfilled the expectations of that writer, whose heart is set on fire in his jealousy for the rights of Judah, let what may happen to the rest of Israel. If, as we believe, and as the Review asserts, ours is a "continually widening circle," then we may presume that opposition has lent life and activity to our movement rather than caused its death. Mr. Wilkinson's passages which were to "strike the theory dead" have not yet discovered a vulnerable part in our armour. It now remains to be seen whether the attack of our "big gun," the "Church Quarterly," will produce a more serious effect. It will not take long to prove the power of "wonder and disdain;"

"A wise man scorneth nothing, be it never so small or homely."

It is clearly evident how little the writer knows of his subject when he foolishly compares it to Good Templarism, calling the latter at the same time a *quasi-religion*. To utter such a statement is at once to proclaim in the plainest words a total and unpardonable ignorance of the merits of the case. Good Templarism takes nothing whatever to do with religion, nor does it press its claims upon the same platform. Probably, however, had the Church done its duty there would never have been such a thing as Good Templary, yet it takes a separate and distinct stand.

We shall never feel it a disgrace to be classed among those good and zealous servants of the Divine Master whom the contemptuous reviewer designates "Plymouth Brethren," although we cannot sympathise with the scornful manner in which this remark is made. The men popularly known by this name are in reality thorough-going protestant Christians, generally of a sincere and intelligent class, yet in our ranks perhaps few of them are to be found. But theirs is no *quasi-religion*, unless that term be applicable to the simple Gospel of Christ as revealed in the New Testament. With them, as with all evangelical Christians, a faith in the complete work of Christ is the one essential matter of religion. Nor is it correct to say of those who believe that the expatriated kingdom of Israel is revived in the British that they look upon their special theme as "the most important of religious truths." It may be that some whose zeal over-leaps discretion have said so, and acted in accordance with their assertion; but all are not to be condemned because one man has erred. To be a believer in Britain's descent from Israel is in no way inconsistent with the most orthodox views of Christianity. Even if a majority of the known British-Israel advocates could be shown to have put their favorite subject forward in the imprudent and improper light mentioned, that would not be a refutation, or a stultification, of the main arguments advocated by them. It does not in the least affect their case. They may commit a score of errors in matters which they tack on to the main point, and yet be perfectly in accordance with fact in the chief proposition. To the individual man there is nothing of so much importance as a personal interest in the atoning work of Christ. No other subject can compare with this, "Christ and him crucified" was the watchword of the great apostle, and should be so with all. No man can afford to neglect this one vital topic. The name of Jesus is "the only name under heaven given among men whereby we can be saved." *Salvation is through the redeeming blood of*

Christ alone—there is no other sacrifice for sin. But it by no means follows that a man on accepting the evidence for his own and his nation's natural descent from the patriarchs chosen of God, as the ancestors of an elect race, to whom should be committed the oracles of the Divine will in relation to the human race, that he should neglect to cling to the cross as the one great evidence of Divine love and man's salvation. Enthusiasts sometimes become reckless and make statements that are not borne out by the evidence. It has probably been done in our case, yet the chief issue need not in all cases stand or fall on the superficial or illustrative arguments of mistaken and enthusiastic friends. It stands or falls by the value of the prophetic and historic evidence shown to bear upon it. If opponents cannot break down this foundation on which the entire fabric rests then it stands immovable.

“Error is a hardy plant ; it flourisheth in every soil ;
In the heart of the wise and good, alike with the wicked and the foolish.
For there is no error so crooked, but in it are some lines of truth :
Nor is any poison so deadly, that it serveth not some wholesome use ;
And the just man, enamoured of the right, is blinded by the speciousness of
wrong ;
And the prudent, perceiving an advantage, is content to overlook the harm.”

Continuing the evidence of his ignorance and prejudice the writer says, “The fundamental thesis which its advocates seek to establish is, that the English people are identical with the ten tribes of Israel, which have been for ages supposed to be lost ; and that these Ten Tribes are a chosen and sacred people of God, to the exclusion of the other two, who have been condemned, apparently quite independently of any desert of their own, to rejection, and to the loss of all the privileges attaching to the posterity of Abraham.” It is strange that in making a false statement of our thesis, this writer should so closely follow the words of Mr. Wilkinson, while he does not profess to have read his attack. They have both made the same thoroughly unfounded charge of excluding the house of Judah from the covenant made with the chosen patriarch of Jehovah's people, or at least of excluding the children of Judah from all the blessings of that covenant. Perhaps, however, the author of “Englishmen not Israelites” has been the more extravagant of the two, for he most untrutifully asserts in his preface, as well as in the general arguments of his pamphlet, that we deny that the house of Judah are Israelites. He speaks of Mr. Hine “asserting that the Jews are not Israelites, but that the English are.” An assertion which may be sought for in vain. Again on page nine he says of Mr. Hine that he applies all the promises made to Israel “to the Gentile English nation ;” that he is guilty “of fostering prejudice against the Jews by asserting their exclusive right to the curses, and to the curses only,” by which he contends he is open to the charge of “Scripture pilfering, by robbing the Jews of those precious promises which legitimately belong to them.”

On the part of both these writers this is either a most unaccountable misconception, or a wilful perversion of our mode of argument. We do not even neglect to show Judah's position in prophecy. We do not present only Israel's case to the prejudice of Judah's. So far, on the other hand, are we from ignoring the honour and bliss in store for Judah, that we would never be able to complete the formation of

our case with Judah neglected, and consequently we pay as much attention to the high state of Judah's future as we do to that of the restored house of Israel. Is not the Messiah of Judah? Are not the Levites at present with the house of Judah, and called Jews? Are we not rather very explicit in affirming the restoration of the whole twelve tribes of that chosen family? No one writer, on our side of this debate, has ignored this question of Judah's blessings. We have, however, contended that, as Israel was earlier sent into banishment, and as Israel has, from the evidence we produce, sought the Lord in the "times of her affliction," so she is earlier redeemed from the *punishments* of her sin, yet she will not be restored to the occupation of the land until Judah's time of restitution has also come. Judah and Israel are, according to Hosea and Jeremiah, to join together before their return to the land of their inheritance. But the same prophets teach that before this event Israel shall seek the Lord and serve him, and then be called *Ammi*—God's people.

It would be greatly to the advantage of their readers, if those who seem to think it a duty lying upon them to oppose the spread of British Israel views, would make themselves conversant with them. Nothing stultifies a man more completely than his own rash ignorance.

CHAPTER XVI.

THE CAPTIVITY.

"The fear of transgressing the boundaries of received opinions in religion is the greatest impediment in the way of gaining satisfactory knowledge of Divine truth."—*W. Rhodes' Memoirs*.

"The true course of historical development is sometimes with the minority, and that a very small one, while the great body is corrupt.... Truth must not be put on the issue of the popular vote. If we cannot acknowledge her except in a majority, we must evidently have gone with the world of the ungodly, and pronounced Noah a wrong-headed agitator. We must have decided the idolatrous to be in the right, and the solitary emigrant from Ur in the wrong. How could we have espoused the cause of the Baptist, or of the Redeemer Himself, against all the dignitaries of the ancient Church, or have taken part with the early Christians when the Jews called it heresy, and the Greeks despised it as foolishness, and the Romans denounced it and drove out its professors as atheists and enemies of the human race, and it was everywhere spoken against, and its most illustrious teachers were accounted as the filth of the earth, and the off-scourings of all things?"—*Annon.*

"Religious truth is not necessarily degraded by the paucity of its adherents. They may be right, but not because they are many."—*I. A. Pitman.*

Of all the historical events mentioned in the Bible, it is singular that this important and conspicuous episode in the records of the Hebrew nation is so little known among Bible readers. There are some men who have for years preached sermons, and professed to be teachers of Scripture truth, who are actually ignorant of the circumstances connected with Israel's great overthrow, and deportation by the Assyrian hosts. How is it that men are able to pass their theological examinations, and yet do not seem to know by what means the kingdom of Israel came to its end? How is it that men are permitted to assume the position of "teachers of their neighbours," while they are ignorant of some of the chief points of history in connection with the events with which their teaching has to do. It may be that their attention is more directed to rule and theory, than to facts and practice. They may possibly learn more of "systematic theology" than they do of Bible statements. Unfortunately this very striking and decisive incident is one which seems to have been generally neglected by Bible students. It has been passed over as if simply the record of a severe struggle against the great Assyrian, in which Israel lost the battle and much wealth, being thrown into dire confusion, from which she at length rallied, and regained her old position. Some, more careful, have noticed the full meaning of the catastrophe; and we find in such works as dictionaries, and critical commentaries, fairly correct statements of what actually happened: but these are not commonly or carefully consulted by the general reader. The history of that most important of all nations has not been written with the same care and philosophic skill and devoted enthusiasm which prompted the historians of Greece and Rome. Anyone can lay his hand on an ably written history of either of those nations; but it requires diligence to procure a tolerably truthful History of the Hebrews, written recently.

There is no event in the history of God's people worthy of a more careful and thorough examination and study, than this one of the complete overthrow and captivity of the Ephraimite kingdom of Israel. It was the fulfilment of one of Jehovah's oft-repeated threatenings. It forms one of the most conspicuous accomplishments of Prophecy to be found in the Bible. We have heard sermons on the fall of Babylon, of Nineveh, of Tyre, and of Jerusalem, but none of them mark out the severity of Jehovah more distinctly, or the faithfulness of His word more clearly, than this carrying away of Ten Tribed Israel into the land of the Assyrians. It is an epoch in which Israel enters upon her long and painful chastisement for her wickedness and idolatry. It is the infliction of the last stripe imposed, while yet owned by their God—the act of suspending the covenant made with the Patriarchs—the formal issue of "the writing of divorceement" between Israel and Jehovah (Jer. iii. 8, Is. i. 1, Hos. ii. 2). It was the effectual separation of the children of those tribes, from the care and protection of the God of Abraham, in which He declares she was put away for her whoredoms; and He ceased to be her husband; he gave her over to her delights, and withdrew Himself until she should consider her ways. He cast her out among the heathen, and permitted her to become like the nations who had never known the God of all the earth, and she became "Lo Ammi," not the people of God.

For many years Jehovah had striven with this rebellious people; but as years rolled on they became less thoughtful of their Great Benefactor, and more devoted to their idolatrous customs. He sent them prophets to warn them by messages of impending judgment, along with offers of forgiveness, if they would only forsake their evil ways and turn to their God. He had sent them warnings in the shape of famine, and deep distress. He had counselled and threatened. He had warned and admonished, but Israel was "bound to her idols," and would attend to no reproof, she was hardened so that no words of affection from Him who loved her, could penetrate her obdurate heart; and so, He gave her over to her own ways, and into the hands of her captors, that she might learn her wretchedness, and long for His love and tender embrace, when she had come to see the hollowness, and vanity of all things apart from the love and wisdom of Him who was the guide of her youth.

Speaking of this captivity, the "Church Quarterly" says:—"The fall of this ill-omened kingdom, and the deportation of its people by Sargon, king of Assyria, took place in B.C. 721. From thence onward to the taking of Jerusalem in B.C. 597, i.e. for 124 years, until Judah and Benjamin, with Priests and Levites, with hallowed vessels from the Temple, and sacred books of the Law, came to join them in their captivity, we lose sight of the Ten Tribes, and indeed for some seventy years longer, until the return from captivity under Zerubbabel and Jeahua, when the thread of the narrative is again taken up in the prophecies of Haggai and Zechariah, the Chronicles of Ezra and Nehemiah, and possibly the last three chapters of the book of Daniel."

This paragraph betrays "profound ignorance" of the main points of the subject. The author makes rash and random statements for which he could find not even the semblance of an

excuse in the sacred story : and in those assertions which are correct he is not sufficiently explicit to meet the requirements of the case. For instance, we do not exactly lose sight of the Ten Tribes when they were deported by Sargon, for we are told the locality into which they are subsequently led by the conqueror, where they are placed as a new colony of his great empire. It is from that point we lose sight of these tribes. It is also quite against the stated facts of the case to say, as our author has done, that the Ten Tribes were joined in their captivity by "Judah and Benjamin, with Priests and Levites, with the hallowed vessels of the Temple, and sacred books of the Law." He must surely have known that the "hallowed vessels" of the Temple were taken out of the possession of the people of Judah by the king of Babylon, and by him conveyed to his palace in that city. They were too valuable a trophy to be allowed to remain in the hands of the captives. Let him turn to Daniel v. 2, 3, and there he will see to what use these sacred vessels were put in the great city of Babylon. There he may read of their rude desecration by the voluptuous king and his assembled guests on the night when the Medes entered and took the city, slew its monarch, and assumed its government. Moreover, he should have known that the captivity of Israel and that of Judah were not to the same place, or even to adjacent provinces : that he did not know this can only be accounted for on the supposition that he had never studied the geography of that country. Israel was carried captive into *Assyria*, and placed in the cities (or mountains) of the *Medes*; while the people of Judah were carried to *Babylon*. To a careless and uncritical mind, these places may appear the same. But to the man who studies the country, noticing its mileage, its mountains, its cities, and its general formation, the distance between the location of Israel and that of Judah is one of vast importance. We are told distinctly that the people of the Kingdom of Israel were "placed in Halah, and in Habor, by the river of Gozan, and in the cities (or mountains) of the Medes." (2 Kings xvii. 6, and 1 Chron. v. 26.) Now the river Gozan takes its rise in the Zagros mountains, about 350 miles north by east of Babylon, and runs in a northern and eastern course to the Caspian Sea ; the southern shore of which will be about 550 miles N.E. of Babylon. So that if we take the river Gozan as the position of the Israelites, we find them in a mountainous country at least 450 miles away from the scene of the captivity of their brethren of Judah, with the great chain of the Zagros hills intervening. And this is what the "Church Quarterly" calls being joined in their captivity ! The fact is just this, that the people of Judah when in Babylon would have less difficulty in holding intercourse with their poor remnant left in Palestine than they would with the captives in Media by the river Gozan, even if they had been under the favourable rule of a peaceful country. Moreover, it is by some of the most careful writers on this subject believed, that while the Jews were under the Babylonian power, the Ten Tribes, having been relieved from the Assyrian yoke, had either already assumed an independent state, or joined their interests with those of the Medes. In either of these cases, the intercourse between Israel and Judah would be one of almost absolute impossibility. Yet the "Church Quarterly" wishes its readers to believe that these two peoples, who were not friends, but foes, in their own country, were joined, and amicable friends in

their captivity! The credulity of the critic is amazing! It is not probable that the simplicity of those who have taken an interest in so profitable a subject—so important a question as to the family to which our ancestors belonged, will be so extreme as the fond critic suspects.

To show that his geographical knowledge of the country is seriously defective, only requires one passage from his article to be reproduced:—"Some portions of the Ten Tribes (2 Kings xvii. 6) were placed in Halah, and in Habor, by the river of Gozan, and the cities of the Medes—*i.e.*, in Halah, now represented by *Gla*, a large mound on the upper course of the Khabour River (*Araxes*), a tributary of the *Euphrates*." The italics are mine. Everyone who has seen a map of the country must remember that while the Euphrates and the Araxes both obtain their supply from the same watershed, the former takes its rise on the western side, while the latter finds its fountains on the eastern side, whence it wends its course to the Caspian Sea. Whereas, our reviewer would have it cross the mountain chain, like some caravan path, and pour its contents into the great Euphrates! The rivers of that ancient spot have not yet learned to run up-hill, however contrary to nature the "Quarterly" may find it convenient to run. We prefer still the old-fashioned and natural order of things. "Smith's Dictionary of the Bible" tells us that, "The Araxes flows into the Caspian; rising westward of either branch of the Euphrates, and taking at first a northerly direction: the Euphrates, which flows to the S., rising northward of the Araxes, and taking a westerly direction." If we accept the authority of the "Review" that "some portions of the Ten Tribes were placed by the river Araxes," we are then more able to show how very unreasonable are some of his other remarks; for the Araxes is at least 600 miles due north of the city of Babylon, to which the captivity of Judah was carried. And we shall see that this was the *very spot* from which the ancient Sacæ are traced in their westerly migrations; so that, while stultifying himself, the able and erudite reviewer is strengthening our case by some direct, though unconscious contributions.

Having fixed the place of settlement of the ten-tribe colony as that of the Araxes, the "Quarterly" adds:—"Another colony, this time of the later exiles from Jerusalem, and which included the prophet Ezekiel, we find settled at Tel-abib—the hill of green corn—on the river Chebar, further south (Ezek. iii., 15). Other parties went to Babylon itself." These statements are correct, and only go to prove how utterly opposed to the plain facts of geography is the conclusion to which the writer comes from this foundation. He admits that "one colony of the ten tribes became settlers on the river Araxes," which is 600 miles north of Babylon. The nearest colony to them of the captives from Judah, according to his belief, was placed upon the river Chebar, which entered the Euphrates about 300 miles from Babylon to the north-west, and about the same distance south of the *source* of the Araxes, and over 600 miles south-east of the place where the Araxes empties itself into the Caspian Sea. He then tells us that the rest of the captives from Jerusalem went to the city of Babylon itself. The state of things then stands thus, if we accept the authority of the reviewer, and he cannot com-

plain of us doing him that honour. The only colony of Israelites of the Assyrian captivity which he can trace to a settlement is to be found on the south-western side of the mountains of Media, in the valley of the Araxes, where he confesses he loses sight of them. One colony of the Jews, which is placed nearest to this captive home of some of the Israelites, is found on the river Chebar, but about 400 miles south-east of them, while the whole of the remaining captives of Judah was placed 600 miles in a straight line away from the home of their brethren of Israel. Yet this is called being "joined in captivity"! In fact it stands just in this way—the Israelites were sent to the extreme north of the Assyrian dominion, while the Jews were placed on the very southern and south-western borders of Babylon, *just as far apart as the limits of their conquering foes could place them.*

To show with what absolute disregard of historical accuracy this reviewer refers to events and circumstances only requires the quotation of one sentence on page 322,—“It is antecedently probable *that a people like the Jews would extend themselves throughout the Assyrian empire during an exile in it of more than 200 years.*” If any one thing is an indispensable qualification in a critic more than another, it is a perfect knowledge of the facts he is handling. Think of an examiner of students in English history referring to an event which took place under William the Conqueror as having occurred during the Saxon period! Yet there would be no less excuse for this than there is for the blunder into which “the church” critic has fallen. He has referred to the Jewish captivity as having taken place during the time of the *Assyrian* power, while anyone who is but a mere superficial reader of ancient history must remember that it was after the Babylonian Empire had destroyed the Assyrian, and spread its influence over all the ancient centres, that Nebuchadnezzar led his army to the walls of the devoted city of Jerusalem, and carried her people to his own capital. Besides, notice further the inexcusable carelessness displayed in stating the *captivity of the Jews in Assyria* as being more than 200 years in duration, whereas every Bible reader, every church-goer, knows that the *Jews* were only “seventy years” in captivity. Yet this is the criticism with which the readers of “The Church Quarterly Review” are supplied. To mislead the sense seems the chief object of this, presumably reverend, critic; not to cause truth and candour to shine out with the splendour of purity. He is evidently more desirous to discover some plan by which to destroy our arguments, than solicitous about knowing what is the truth of the matter. So inaccurate, so careless, so slovenly a writer must be regarded with the greatest possible suspicion and distrust.

By a process of calculation, which, by the way, he admits to be neither “adequate nor complete,” he discovers that the entire number of the people carried away in the several captivities from Israel and Judah, “from first to last, was not far short of 200,000 souls.” And the simple minded critic seems to believe that this *two hundred thousand men, women, and children, must have constituted nearly the whole population of Palestine at the time of the captivities!* This is one of the most extreme cases of intensified credulity it has been the writer’s lot to discover! The whole population of the Hebrew

nation between B.C. 721 and 585 was only about 200,000, except some fugitives who escaped to, and took refuge in Egypt! From the nature of his remarks we deal liberally if we allow him another 100,000 for these "escaped of the people;" and by this means set down the population as about *three hundred thousand*, in the two kingdoms of Israel and Judah. Could credulity possibly go further or appear more absurd?

In this again it is requisite to show the errors into which the "Quarterly" has fallen, in this most unprepared article. The writer quite forgets the first great captivity, which took place in the 740 B.C., when the tribes of Reuben and Gad, together with the half tribe of Manasseh, were carried away by Tiglath Pileser, and placed on the river Gozan (1 Chron. v., 6.) He does not seem to consider this event worthy of even a passing notice, although it points out the carrying away of the entire population to the east of Jordan, as well as the people located about the Lake of Galilee, and in the land of Naphtali, and the northern Dan; which was at least in area a country equal to one-third of the whole possessions of the Hebrews. There is, however, no mention made of the number at this time deported, and so the "Review" treats it as if the number were *nil*. Is such philosophic criticism, or cunning manoeuvring, for the purpose of making a point?

Then, he supposed that the whole of the captives carried away from Israel, when invaded and conquered by Shalmanezer and Sargon, was that found on the inscription in the Palace of Sargon, giving the number 27,280. In doing this he conveniently ignores the fact that this war had lasted for a period of more than three years, in the course of which all the cities of Israel had been conquered, except the capital, Samaria. Consequently, we may argue that, as more than two years had passed from the capture of all Israel's other cities till the capture of Samaria, the probable nature of things was, that the people of these overthrown cities had been carried away in gigantic caravans to the north of Assyria, at least two years before the king was able to force his way into the capital; and that the 27,280 captives carried away from *Samaria* were the inhabitants of *that city alone*, and the last band of captives conveyed from the land of Israel by the Assyrian monarchs. In spite of what the "Quarterly" may consider the value of the *data* on which its calculations are based, they are not only neither "adequate nor complete," but they are altogether *useless*. We have not the least Scripture information about the number of the captives; and we have only one Assyrian slab of inscriptions, which, from its own evidence, only refers to the last caravan, and that only the survivors of the long-besieged city of Samaria: which is probably only a mere handful, compared with all the inhabitants from the many other cities and agricultural districts of the kingdom, which must have been previously carried away to the land of their punishment.

It may be of service to a correct conception of the nation's condition at the time of the captivities, if we give a cursory glance at the passages from which it is possible to arrive at an approximation of the number of people it contained.

When David numbered the people, the return made out showed for Israel 1,100,000 and for Judah 470,000 men above 20 years of age;

making a total of 1,570,000 men able to bear arms. If then we take the usual method of computing populations from the numbers of their males over 20 years, we find the nation over which David reigned to have been composed of about 6,280,000 men, women, and children, which would give an average number of 520,000 to each of the twelve tribes. Now, while all must admit that during the civil wars and foreign invasions between the death of David and the captivities the population of the Hebrews was materially reduced, yet it is not possible for us to imagine that it had come down from six and a quarter millions to *three hundred thousand*. Besides, David's census was independent of the tribes of Levi and Benjamin and strangers; so that the population of Israel at the accession of Solomon may be set down at 7,000,000. In the reign of Jehoshaphat, the army of Judah and Benjamin was 1,160,000; so that about the beginning of the eighth century B.C. the Kingdom of Judah must have had a population of about 4,000,000. About thirty years before the Assyrian captivity of the Ten Tribes, the army of Uzziah, king of Judah, was 310,100; showing Judah to have still a population of at least more than 1,208,000. It is, however, highly improbable that Uzziah's army contained all the male population of Judah between 20 and 60 years old, so we may at least set down the population of Judah at over 2,000,000. It is surely not improbable that Israel in the year 740 B.C. was a kingdom of not less inhabitants than Judah, so we find a population considerably over 4,000,000 Hebrews, instead of the 300,000 of the "Church Quarterly." It is, of course, a matter of impossibility to ascertain the census of the Israelites at any period after the death of King David; yet that they must have been counted by millions, and not by thousands, is patent to everyone disposed to inquire into the matter, so far as figures are supplied and other evidence given from which we may reasonably draw conclusions. A mighty host must indeed have been conveyed in these several captivities from the little country of Israel to the lands of the Assyrians, the Medes, and the Babylonians, of whom only a concise note has been made for our information, while the numbers of each gigantic caravan have been entirely omitted from the sacred record for reasons into which it is not necessary for us to inquire. The Land of Israel's Kingdom was left perfectly destitute, so that from east to west, north to south, there remained none of the native population, although it seems from 1 Chron. ix. 3 and 2 Chron. xxxiv. 9, that some of the families of Ephraim and Manasseh had taken refuge from the Assyrians in the city of Jerusalem. But that they returned after the departure of the Assyrian army, and occupied the possessions of those tribes, as the "Review" suggests, is quite incorrect. In fact, my opinion of the passage 1 Chron. ix. 3 is that these people of Ephraim and Manasseh had for centuries resided in the city of Jerusalem; having become a part of its acknowledged population. It will be remembered that this city was not occupied by the people of Israel until the time of David. It is nowhere said that any one tribe took possession of it, and it is quite probable that a few belonging to both the above tribes may have selected Jerusalem as a residence. There is, however, no confirmation of the supposition that they were refugees who had fled thither at the Assyrian invasion, nor that they retired from it again to take up the territory of their tribes after the close of the war. The presumption is altogether

against this, because had any of Ephraim gone back, they surely would have taken possession first of Samaria, the capital and most strongly fortified city of their land ; but we find that this was one of the desolate cities to which the Assyrians found it necessary to send a colony, in order to keep it from the hand of some other invader; and this colony found the adjoining district so deserted that even the lions prowled about ; and they were forced by their superstition to send into Assyria for a *native* of the country to teach them the religion of the land, as they considered the lions were sent upon them by the god of the place because they were not worshipping him aright. Thus it is evident that the land previously occupied by the Kingdom of Israel was left quite empty, having been completely depopulated, nor ever afterwards re-occupied by the people of Israel ; for even in the time of our Lord, Samaria and the land of Ephraim was still in the possession of the Assyrian colonies from Ava, Sepher-vaim, and other places, called Samaritans. But the slightest indication of a possibility, seems to give this profound and disdainful critic, sufficient foundation on which to make an assertion of its positive occurrence. He seems to be quite unconscious of making any false statement when he affirms that people of Ephraim and Manasseh were occupying the land of their tribes during the reign of Josiah, king of Judah ; and were so prosperous there as to be able to contribute to the restoration of the Temple, which had fallen into decay by disuse and by the hands of ungodly kings, who plundered it to procure treasure with which to pay tribute to their foreign masters. It is a remarkable thing that every word advanced on our side of the question must be proved even beyond the accuracy of a mathematical demonstration, while those who are opposed to us seem able to give more than satisfaction by simply *saying that such a thing was so*. It seems to be taken for granted that such men as contribute to ponderous Reviews are incapable of saying anything that is not supported by the clearest evidence ; and therefore their mere word goes for argument, and no one thinks it at all worth his while to examine the facts on which the remarks presume to be based. But the fact is, these writers simply do the best they can to put the most favourable appearance on the views they have been taught in their particular schools, and are generally proof against any other notions. To them, it often happens, that nothing they have not learned in their *alma mater* can possibly be true, unless that *alma mater* should begin to teach it ; and even then, for awhile, it is looked upon with some amount of suspicion though devoid of "disdain."

To enforce his opinion that many of the people of the Ten Tribes remained in the land, the "Reviewer" quotes at length from Kuennen's *Religion of Israel*, and treats his quotation in a manner which shows unmistakably that he is thoroughly confused, or quite unacquainted with his subject, or else intent upon misleading the sense of his readers : for while his case to be made out is that "many of the kingdom of Israel escaped the Assyrian Captivity, his extract deals entirely with the *Babylonish Captivity of Judah*, and he puts in italics the words "*a very large number of Judeans remained behind in their own country.*" Is it not marvellous that a man whose articles can find a place in the "Church Quarterly Review" should by

any means, accidental or wilful, confound the Assyrian Captivity of Israel, B.C. 721, with the Babylonian Captivity of Judah, B.C. 588. Yet, even now, in the latter part of the nineteenth century, when the era of wonders and miracles is supposed to have been passed for ages, we have this very strange marvel standing before us in one of the most thoroughly matter-of-fact magazines of the day.

This extract, which is evidently supposed to take the ground completely from under British Israelites, is one of the most effectual refutations of the Reviewer's notion concerning the re-occupation of Israel by Ephraim and Manasseh, although the producer of it seems to be quite innocent of such being the case. Says Kuennen, "The Babylonians did not send any colonists to Judea, which they would have had to do if the land had been almost depopulated." From which, of course, the argument naturally follows that if any considerable number of the tribes belonging to the kingdom of Israel had taken possession of and "re-occupied the land," the Assyrians would not have sent colonies to people it, and consequently the very fact that the Assyrians did send several large colonies into the country from which they had carried away the Ten Tribes is in itself a proof that the land was not "re-occupied" in the manner supposed. We have never any objection to accept the evidence of facts such as we are here presented with by Kuennen. But the acute reviewer does not seem to notice where the point of Kuennen's remarks falls, or even where the author intended it to fit. He seems to observe no difference between the two great events, although there was a period of 133 years between the deportation of Israel and that of Judah; yet such a man has the want of conscience to charge us with "*manipulating facts in order to find a standing ground.*" Of course, to "manipulate" may have a bad and good meaning, but the general use of it is to imply that some process of unfair, cunning, and deceitful distortion has been resorted to for the sake of producing an effect which the natural order of the words could not permit. So far as we have yet followed this sage's critique, we discover him to have adopted this very method: at least, we would not like to characterise his labour as *cunning* and *deceitful*, but cannot call it other than "*unfair distortion.*"

CHAPTER XVII.

EVIDENCE FOR SUCH AN ISRAELITISH IMMIGRATION.

"The pen hath shaken nations, and established the world in peace."

"Verily O man, with truth for thy theme, eloquence and force thou art archangelic."

"Imagination is not thought, neither is fancy reflection."—*Tupper*.

"If a truth be established, objections are nothing."—*Shelley*.

"There is no evidence in the Bible, or in history, or in tradition, for any such Israelitish emigration. Such a flood could not have passed over Europe without leaving some trace, or being mentioned in history. If some two or three millions of Israelites did pass into this remote and barbarous island of ours, it must have been before the Romans came, and such a flood of Israelites must have made it a populous island—which certainly it was not. These uncultivated Easterns, for the Israelites, even in their apogee, were a highly educated and cultivated nation, flowed it upon an island of barbarians, yet produced no impression. Imagine them at sea, gave them no language, brought no civilization to the inhabitants because the Gauls and Caledonians, whereas the Romans, who followed, carried language, arts, manners, and names with them, and left behind them. Through their's was but a brief military occupation, traces of their Latin footstep which remain to us after nineteen centuries. Traverse our island and you will find in every country names and trademarks and ruins that tell you that Rome was once here, but in names or traditions to say that Israel was here."

It is quite unnecessary to prove that the Saxons crossed from the south-east to the north-west of Europe, since this has already been done by eminent historians, whose names are in no way connected with our British-Israel arguments. We commend the perusal of their works to the Rev. Dr. Bonar, and address ourselves simply to the task of showing to him, and others who may wish a little information on the subject, the connection between the Saxons of the East and the captive tribes of Israel, for if we succeed in proving this point, the rest must follow. If the Saxons were Israelites when they left the East to journey westward, they can be no other than Israelites still, when they had traversed the Continent and settled in Britain. We have the two ends of the chain, all that is wanted is to show that they are not two chains, but one, the middle links of which have been hidden for centuries. Our labour is simply to clear away the debris which the floods and storms of ages have accumulated above its connecting links, and present the unbroken articulation from Israel to Britain.

Most of the doctor's remarks in the sentence quoted above are simply shots beside the mark; and some are only the echoes of former utterances. In eliminating all the asides and redundancies there only remain one or two things to settle in this chapter. What we have to answer is only the denial of the possibility of any such

emigration, as we contend for, over Europe, and of any evidence for it existing in the Bible, in tradition, or in history. These are the only sources from which we gather our facts. But as the doctor had previously said, in the nobility of his manliness and purity of his Christian charity, that we were indebted to our imagination for our facts, and from that fertile ground had built up a history to suit our own purposes, in defiance of the records of historic events, the present is only an effort to fortify his position.

The doctor's tactics are formed with a view to throw students off the correct path—to cast things into absurd confusion, and perplex the minds of those searching for the true evidences of history and Scripture. His is not an attempt to place the facts of the case in a true light, he makes no attempt to put matters in order, he rather tries to toss them about into a chaotic mass. Such is the nature of the paragraph above reproduced. If he knows anything whatever of our cause, he cannot be ignorant of the fact that when he refers to it as an "Anglo-Israelite theory," to its defenders as "Anglo-Israelitish authors," and to their writings as "Anglo-Israelitish literature," he virtually acknowledges that we claim the "Anglo-Saxon emigration" as the one of greatest note in the demonstration of our arguments. Will he therefore say that the Anglo-Saxons have given no language, no arts, no names, and generally have produced no influence upon the people of Britain? He knows he dare not, and he therefore makes an effort to divert the attention from the main current of events, to some *supposed* imaginary creations of the British Israelites, but which in reality were the original product of the doctor's own weed garden.

No one claims that ever there was a great flood of people directly across the Continent of Europe under the name of Israelites. Nor do any of us assert that there was a general "stampede" of any people, making a direct transit of the Continent. Yet no historian of repute denies the Median origin of the Saxons. The doctor in trying to make us appear ridiculous, by creating the impression that we speak of a known Israelite migration, is only tampering with the spring which shall liberate the recoil to act upon himself, and at the same time confessing the indefensibleness of the position he has taken up. In all that has been written in defence of the Israelitish origin of the Saxons, none have been so foolish as to speak of the migrations referred to in terms which would convey the opinion that these wandering Saxons were known to be Israelites. It has ever been admitted that no ancient historians give reason for such a statement. Outside of Scripture Israel is nowhere spoken of under that national designation. Even the captivity of Israel is not spoken of in those sources of ancient information by that name. When the Assyrian monuments speak of Israel's overthrow, we are compelled to recognise the fact under a new title. Dr. Bonar's system of reading history would compel us to refuse the information, as not bearing on Israel, because the Assyrians called the people, those carried out of Israel, by the name "*Khumree*." To him *Beth Khumree* cannot be an equivalent for "House of Samaria." Yet on the authority of the most famous Assyriologists, and ethnographers, we are supplied with sufficient evidence to justify our acceptance of the belief that *Beth Khumree* means, only and emphatically, the "House of Samaria,"

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and is used as synonymous with "The Land of Israel" and "The Israelites." The origin of this interpretation is quite anterior to Anglo-Israel writers; they found it already made, by men who are altogether independent and unprejudiced. Why does Dr. Bonar not object to those called "Javan" in the Bible being spoken of as Greeks? It is certainly against his principles, yet he employs it.

A résumé of the history of Israel's fall and captivity is necessary to set us right in this answer to Dr. Bonar's denial. We shall here confine ourselves to a concise statement of a few well established and acknowledged facts, to show the ground of our reasoning, leaving for another chapter the deductions to be made from them.

When Menahem was King of Israel (B.C. 771) he was threatened with an invasion by Pul, King of Assyria, and was only able to avert the horrors of a war with that mighty monarch by a large present of 1000 talents of silver, which he collected from his most wealthy princes. On receipt of this, Pul "turned back, and stayed not there in the land" (2 Kings, xv., 20). But when the monarchy of Assyria fell into the hands of Tig-lath-Pileser, and that of Israel into the hands of Pekah (B.C. 740), the former having settled many disputes on the north-eastern frontier of his dominions, sallied to the south-west, into Syria and Palestine, and from the latter spot carried away into his own country, the people of "Ijon, and Abelbeth, Maachah and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali" (2 Kings, xiv., 29). This included the tribes of Gad, Reuben, and the half-tribe of Manasseh, all these were carried away and located in Hallah, and Habor, and Hara, and about the river Gozan (1 Chron. v., 26). Mr J. D. Granger, in his book, *The Seed of Isaac*, expresses the opinion that the tribes of Asher, Zebulun, and Issachar, were also among the captives of Tig-lath-Pileser; and further, points out as a distinction between this captivity and that under Sargon, that the persons of the former are not said to have been placed in the cities of the Medes, as some of the latter were. This deportation left but a small kingdom in Israel. Five and a half tribes out of ten being removed by the Assyrian, and southern Dan having voluntarily left the country for other lands, there only remained three and a half tribes to constitute the kingdom. The colony of Dan, in the north, was probably carried off along with Asher and Zebulun.

When Hoshea had slain Pekah he plunged his little realm into a "nine years war," which, of course, still further reduced it in wealth, power, and population. About B.C. 730 he secured the throne, and then turned his attention to setting in order the confusion he had caused, that a war-tossed and divided kingdom might again be restored and united. But Tig-lath-Pileser no longer ruled in Assyria, Shalmaneser having obtained that power. The arms of this mighty empire were again directed to Israel. The result was that Hoshea, fully cognisant of the fact that his army was unequal to engage the men of the Assyrian, consented to become a tributary vassal of Shalmaneser. As soon, however, as Hoshea had reorganised his army and strengthened his defences he refused to send the annual levy to the Assyrian Court, and entered into an alliance with Egypt. Shalmaneser, indignant at the stoppage of the tribute, and exasperated at the antagonistic alliance of his vassal with So of Egypt, again

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ordered his forces upon Israel. The records of this campaign are meagre in the extreme, yet we gather by inference that few of Israel's cities gave any stubborn resistance to the attack of the enemy. All seem to have been overthrown at an early stage of the war, except Samaria, the situation of which was admirably chosen for defence, and whose walls were broad and strong, so that its inhabitants were enabled to defy the foe for the period of three weary years, during which time those Assyrian tents were never removed from the sides of the hill Shomron. Famine and disease at last pressed so severely on the Samaritans that, in the extremity of their trouble, they were forced to surrender to the implacable foe, who had with such unyielding persistency waited for his prey. During the seige of Samaria Shalmaneser died, leaving the throne of Assyria to Sargon, who seems to have come in person to push forward the siege. And the capture of the Ephraimites of Samaria is recorded among the events of his reign, both in the Bible and on his own palace walls. When he had carried away the inhabitants of this city the land of Isreal was left uninhabited, every city, town, village, and district was robbed of its occupants. Thus did the kingdom of Israel come to an end in Palestine. Thus was that portion of the Hebrew nation politically destroyed, and utterly carried away out of the land B.C. 721.

"In the ninth year of Hoshea the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Hala, and in Habor by the river of Gozan, and in the cities (mountains) of the Medes. For so it was that the children of Israel sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh, King of Egypt, and feared other Gods ; and walked in the statutes of the heathen, whom the Lord cast out before the children of Israel, and of the kings of Israel, which they had made. And the children of Israel did secretly those things which were not right against the Lord their God ; and built them high places in all the cities, from the tower of the watchmen to the fenced cities. And they set up images and groves in every high hill, and under every green tree. And there they burned incense in all the high places as did the heathen. And wrought wicked things to provoke the Lord to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight, *that there was none left but the tribe of Judah only*. . . . So Israel was carried out of their own land into Assyria, unto this day." (2 Kings, vi., 11, 18, 23).

That this deportation of the ten-tribe kingdom was complete is left in no doubtful manner. In the case of the Jewish captivity we are told that the poor and infirm and the aged were left in their homes, and that Gedaliah was made governor over them (2 Kings, xxv., 22), but no such remnant of Israel is mentioned. On the contrary rather, we are informed that "there was none left but the tribe of Judah only," with, of course, their associates Levi and Benjamin—the kingdom of Judah. So thoroughly were the cities and agricultural districts cleared that years afterward the Assyrian sent other captives, or deported colonies, to occupy the vacant country of Israel. These colonies were from "Babylon, from Cuthah, and from Ava, and from Hamath, and from Sepharvain, and they possessed Samaria, and dwelt in the cities thereof" (xvii., 24). These strangers

could not find a man in all those cities, who, being a native of the place, could teach them how the god of the country had been worshipped ; and, because of their desire to learn this native system of worship they were forced to send a messenger to the Assyrian King, to request him to let them have native Israelites to instruct them in this religion. In answer to this petition they received *one man* of the captivity. In looking at this side of the question it must be remembered that from the time of Jeroboam the Levitical priesthood was banished from that kingdom, and priests drawn from all grades were introduced, so that any man of any family might assume the office if he chose—it was not with them a family inheritance any longer. Nor was learning or social rank any matter for consideration—rich or poor, literate or illiterate, all were alike eligible ; so that any common man of Israel, had there been such in the land, might have assumed the office of teacher to the new comers. Yet none could be found, for the land was empty, those to whom it belonged being captives in Northern Assyria.

We are now prepared to take a step further and endeavour by such facts as come within our reach to mark Israel's new home, its geographical position, and relation to the surrounding nations of Asia. Although God had literally removed the people from the land of their inheritance, and disowned them as specially his peculiar people, He had not cast them off in such a manner as to allow their bond of brotherhood to be destroyed. He had not suffered them to fall into the hands of a people who would reduce them to a state of slavery, so that they might be sold about the country, one in one household and one in another, without any means of holding mutual communication. Their new home was not so bad as that, although their privations were indeed severe ; they were located in large bodies, probably guarded by detachments of Assyrian soldiers, and for a time governed by men appointed by the King of Assyria, yet they dwelt by themselves, forming their own distinct communities, sowing and reaping their own corn, and generally managing their own affairs, as did those sent into Samaria. They were apparently, however, placed in a very unpleasant position, although one which afterwards proved much to their advantage. They seem to have been so situated as to form a line of defence between the Assyrian and Median nations. The frequent quarrels between those kingdoms were sometimes of a most severe nature, and the position in which the Israelites were placed formed a sort of barrier between them. It is highly probable that one of the conditions of their safety, imposed by Assyria, was that they should endeavour to prevent incursions of the Medes over the Zagros range of mountains, which formed the natural boundaries of those antagonistic kingdoms. In this situation they would be exposed to much annoyance and rapine ; this was in itself a state of contempt and dishonour, yet it was one in which they were able to preserve their nationality, or rather in which their nationality was forced upon them. In such a condition it would be quite impossible for them to cast aside the fact of their deportation from Israel to this position of watchmen on the mountains of Media.

From one passage of Scripture, it would seem that they had become so really sensitive of the disgrace put upon them in this position that they were anxious to turn away the odium of their

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state by an effort to deny their connection with the Israelitish Captivity. The whole of the twentieth chapter of Ezekiel bears upon it, being addressed particularly to the captive Israelites, not to Judah, still in the land when it was written (B.C. 595). It refers especially to Israel's rites of Apostacy, to rites which we are not aware Judah was ever guilty of—"Causing their children to pass through the fire." It does not speak of a coming vengeance in the form of a great invasion and impending captivity, which was the true condition of Judah, but it addresses its remonstrances to a people already in captivity, already out of their land, scattered in the country of their enemies, and seeking there to obliterate all marks of their origin. In the 32nd verse we read:—"And that which cometh into your mind shall not be at all: that ye say—*we will be as the heathen, as the families of the countries, to serve wood and stone.*"

So that although it had come into their mind to become as the families of the countries, and thus to lose their distinction, God vows to prevent their utter corruption from all the distinguishing characteristics of their national religion, and assimilation with the heathen by whom they were surrounded. He determines still to rule over them, although He refuses to be enquired of by them at this time; and in the following words He continues to address them:—

"As I live, saith the Lord God, surely with a mighty hand and a stretched-out arm will I rule over you, and I will bring you out from the people, and gather you out of the countries wherein ye are scattered, with a mighty hand and with a stretched-out arm; and with fury poured out; and I will bring you to the wilderness of the people, and there I will plead with you face to face; like as I pleaded with your fathers in the wilderness of the Land of Egypt, so will I plead with you saith the Lord God, and *I will cause you to pass under the rod.* And I will bring you to the bond of the covenant."

Notwithstanding their waywardness, and their ungrateful rejection of His merciful offers of forgiveness, even in spite of their crimes of murder in putting to death His messengers; in spite of the enormity of their wickedness, which caused Him to cast them out of His Land; Jehovah had determined to keep a watchful care over them. He will not let them hide themselves under the mantle of "the families of the countries." He will continue to rule over them—to chastise them—to plead with them—to bring them under the rod—but at length to lead them by a way strange unto them, where they shall enter into the bond of the Covenant. Their case was entirely in His hand. Although divorced, and sent away from the Land which He calls His own, they were not cast out of his care or beyond his control; yet he would for a long time hold no communication with them.

Our present inquiry has nothing to do with whether there are any of Israelitish blood in Afghanistan, in Hindostan, or in Central Africa, but simply, into what region of Assyria were they carried? On and about the range of mountains separating the great plain of the two mighty rivers Euphrates and Tigris from the undulating and flat country by the southern shore of the Caspian Sea, has already been pointed out as the locality of their settlement. The correctness of this statement is placed beyond dispute by "Oxonian," in "*Israel's*

Wanderings." He has shown by independent proof that the River Gozan, by which the Israelites are said to have been placed, is still known, and is now called *Kizil Ousen*; which, rising in the Zagros ranges, traverses a large extent of country, passing the sites of many ancient cities and towns, at length emptying itself into the Caspian Sea. Quoting Ewald's "*History of Israel*," he says "The River Gozan still known by the name of *Ozen*, flowed past the site, in ancient times, of a city named *Gauzania*. The city, however, of this name referred to in 2 Kings xix., 12, must be looked for on account of the other cities mentioned with it in Mesopotamia." It is emphatically *the river of Media*, as the Nile is the river of Egypt, or the Euphrates the river of Babylon. It is the only large river of that country, and passes through its hill districts, on its banks are some of the most eligible sites for human habitations; its vicinity is certainly the most likely locality for some of the greatest cities of the Medes to have existed in. Now, let it be remembered that Scripture tells us that the people of the captivity were located in "Hara, Habor, and Hala, and in the cities of the Medes." But this word translated *cities* in the A. V. is by some of the best authorities rendered *mountains*, and is preferred so by the compilers of "*The Teachers' Variorum Bible*." The three cities mentioned are all "recognised in the immediate vicinity of the River Gozan," and were therefore cities of Media. If then the meaning is that the people were placed in the chief cities along the route of this important river, and also in the mountains of the country, there can be no doubt regarding their exact situation. It was about the hill-country, between the River Tigris and the Caspian Sea, but principally on the northern side of the country—*i.e.*, nearer the southern shore of the Caspian Sea, occupying an area of about 150 from east to west, and perhaps 200 miles from north to south. These boundaries, however, were afterwards extended as the bondage of the people became less severe and their freedom less confined.

In this locality remain the names of several cities which have a strong appearance of Hebrew origin, and it is worthy of note that the *Medes*, unlike the Babylonians, were of Aryan origin, so that the appearance of Hebrew names in their country is a matter of some significance. "Oxonian" gives nineteen of these Hebrew names, their Hebrew derivation and English meanings, and is of opinion that more might be discovered by careful examination.

This discovery of the exact spot of Israel's first resting place, after being ruthlessly forced out of their homes, is one step in the course of events of great importance, since such men as Wilkinson have tried to ridicule all attempts made to trace the people out of the land of their captivity, by saying there is as much reason in arguing "that because a body of men went into France, and a body of men afterwards left France, therefore those who went into France were the same as those who left it." We endeavour to be a little more precise than this eminent logician would like to give us credit for. We have some regard for dates, we do not disregard locality, nor are we altogether negligent of ethnographical appearances, or of historical evidence, and monumental way-marks. These we use step by step all along the line of march, from Assyria to the north-western part of Europe, and this, our first step, we wish to have

laid with the firmest possible foundation, for we are well aware of the great importance of starting from the right spot with the right line of facts in front of us. It is only by finding the true locality of their sojourn in the land of their captivity that we can with confidence trace them out of it. But such men as Wilkinson must not run away with the absurd notion that Israel in captivity was a mere handful of captive prisoners of war. Israel in Media was a *deported nation*—a large and powerful community, which cannot have moved without leaving some deeply impressed evidences of their migrations—evidences which even the long period that has elapsed since they became free from the Assyrian yoke, cannot have effectually obliterated. Even according to Dr. Bonar, a large body of people cannot have migrated into Europe at this early era, without leaving permanent traces to mark the path trodden. So having satisfactorily settled the point of Israel's Median habitation, we must by patient search be able to find the course of her departure from it. That the Israelites did leave the country of the Medes, is a fact beyond dispute, for they are not now there. It is now for us to inquire of history and other remains, whether they went east, north or west; they did not go south.

What we have now to answer is, "Did they go west?" Can we trace them out of their Medo-Caspian country towards the southwestern boundaries of Europe? Our answer is unhesitatingly in the affirmative, while not denying that some members or families of the nation went eastward.

In another chapter we have shown that the Assyrian name for Israel was *Khumree*, which scholars agree in affirming to be a form of the word *Omri*, which means "Servant of the Lord." There is no doubt as to the application of the term *Khumree*. There is no room to question that Israel was known to the Assyrians by that designation, and it is as evident that a large migration westward from the spot of Israel's captivity took place under that name, along with a people of another name of a remarkably similar form—*Gimri*. It was in that chapter shown that there is good authority for asserting that these *Khumree-Gimri* emigrants were the same race as the Saki, who at an early period appeared in the very seat of Israel's captive home, and are also traced in a westward direction.

But Israel was known by other names. The house of Israel is called by the name of Israel's (Jacob's) father Isaac in Amos vii., 9, 16. The ten tribes must have appropriated this ancestral name while yet in their own land, at least 65 years before their captivity. Israel was a name to which Judah had a claim as well as the "ten tribes"; there might have been some tribal jealousy if the nation had been called by either the name of Joseph or of Ephraim, and that with as much good reason as the whole Hebrew people would have resented the aggregation of the twelve tribes under the name of Judah. But to be called by the common ancestor Isaac could by no possible means suggest cause for offence, and would at the same time be a watchword of union and sympathy, while it would, in their captive condition, divert attention from their connection with the Israelites, so that this *may very probably* have been the reason why they adopted it as

their national name in the midst of the heathen. The Lord, speaking to Abraham of his natural posterity, distinctly assures him that his children should be called in Isaac.

The reader of these remarks unacquainted with the Hebrew need not be surprised at the difference in the form of the words *Saki*, *Saxon*, and *Isaac*. The first of these words is sometimes found on the Assyrian marbles spelled *Esakka*, which is, of course, more like the Hebrew *Isaak*. But when it is known that the root from which the name *Isaac* is taken does not possess the initial *i*, and might be correctly represented by the letters *'Sahak* so far as common properties of sound are concerned, although strictly the Hebrew letters of the word require *'Teahak*, the whole difficulty suddenly disappears. The *i* is simply a prefix of the letter *yod*, which gives force or emphasis, and is not sounded in the open full manner in which we are accustomed to use it, but is correctly pronounced in the words *Israel*, *Ishboseth*, *Isachar*. It is not an essential part of the word, and might be omitted without prejudice to its significance. Again, if we had been accustomed to spell the patriarch's name with a *k* instead of a *c* for the final letter, thus—*Isaak*; or if we had been used to the *c* instead of the *k* in *Saki*, and to *cs* instead of *x* in *Saxon*; for instance, if we had never known any other mode of spelling these words than *'Sahak* or *'Sahac*, *Saki* or *Saci*, *Sakow* or *Sacson* the closeness of the affinity could not have been overlooked. We must remember that both "Isaac" and "Saxon" are arbitrary forms, both of them differing widely from their known originals. Therefore putting the two ascertained facts together—Israel in the time of Amos was known by the name of Isaac, more properly pronounced with the soft or almost silent *i*, as shown above, and that a people who in after years migrated from the spot of their Median residence to the westward were called Esakka, *Saki*, and afterwards Saxons; and further associating these facts with the other, that the same Israelites, or *Isaacs*, were called by the Assyrians by the name of *Khumres*, and that the same western migrants called *Saki* and *Saxons* were known to be *Khumres*, and were called *Kimmeroi* by the Greeks, we consider that the middle links of our chain of evidence are plainly discovered to the observation of all who will permit their eyes to look upon them. Of course we cannot force them to use their sense of vision, nor are we responsible for their compliance or refusal. Having laid bare the facts we have finished our part. Yet we have a few more items of truth which may contribute to strengthen by accumulation what has already been advanced.

Within the land occupied by the Israelites, the *Isaacs* in Media, are found two places called respectively *Sakkis* and *Sakizabad*. Dr Moore, author of "The Lost Tribes, and the Saxons of the East and West," tells us that the name by which the Saxons were known in Armenia—*Saca-Suni*—is equivalent in Hebrew to "changed Saks"—i.e., Saki who had changed or altered their character or abode. These "changed Saks" are certainly acknowledged by the most eminent historians to be our own forefathers.

Besides the names already mentioned, with which the captive Israelites—or at least a portion of them—became associated in their north-eastern dwellings was that of *Scythians*, which the late Colonel

Gawler, in "Our Scythian Ancestors," as well as "Oxonian," in "Israel's Wanderings," shows to be a corruption of the Hebrew word for *tents* or *tabernacles*—Succoth, which by common use degenerates into S'coth, hence when used by the Greeks as S'cith, and among the Celts into Scots. It is a well known fact that the people called Scythians in Greek literature were dwellers in tents and booths; and as citizens means dwellers in cities, so in contradistinction Scythians means dwellers in tents or portable booths. It was one of the national customs among the Israelites to erect temporary dwellings, when travelling from their homes. This was done in a very simple manner by branches of trees so set up as to form a roof or covering. During one of their principal feasts the whole nation vacated their houses and dwelt in tabernacles or booths, so that emergency dwellings were common to the Hebrews, and these they called Succoth, abbreviated into S'coth. This practice is recorded in many instances, such as 2 Sam. xx., 1, "Every man to his tents, O Israel;" 1 Kings xii., 16, "To your tents, O Israel, now see to thine own house, David. So Israel departed to their own tents." (Repeated 2 Chron. x., 16.)

It is an indisputable fact that, according to Herodotus, the people who he calls *Scuthi*, or as we spell it Scythians, commenced their western travels from the exact spot in which the Israelites are shown above to have been dwelling, the southern shore of the Caspian Sea, and at the *very period* when there occurred a most opportune moment for Israel's departure from that scene of quarrel and strife. Oxonian very conclusively points out, in an argument which may challenge refutation, that the Israelitish migration mentioned by Esdras, as having of their own accord gone across the narrow passages of the Euphrates, and thence a journey of a year and a half to Arsareth; and the Scythian migration to the "Kimmerian Land" mentioned by Herodotus exactly synchronise, and that the "Kimmerian Land" and "Arsareth" are not two places, but the same spot, a district of modern Moldavia. Both parties start from the same little patch of country between the river Araxes, on the north; the Caspian Sea, on the north-east; the mountains of Media, on the south-west; and the river Gozan and the country of the Massagetai on the south-east. They commence their march both at the same period, and both by the same route reach, and settle in, the same district in southwestern Europe. Beyond this it is also shown that the name *Sakai* was with the Persians a synonym for the Greek name Scith. Then what more is required? If Israel were placed in the district of Media pointed out, and left it in the year 655 B.C., and if the Scythians left the same spot in the same year, and by the same path reached, and settled in, the same country, bearing names which were simply the Assyrian and Greek representatives of each other, is it not demonstrated that they were not two, but one people? If then they were one people when they first set out, they were the same when they came to Arsareth, or where they were found by the Great Historian, who learned their history from themselves. To those who wish to become acquainted with the facts of this argument I commend a careful perusal of "Israel's Wanderings," by Oxonian, especially chapters v. and vi. A most instructive description of the captive Israelites, under the Assyrians, is given in Mr. J. D. Granger's book, "The Seed of Isaac."

As another evidence of the westward wandering or migration of the Israelites, we have a passage in the Book of the Prophet Ezra, viii. 17, which reads :—

" And I sent them with commandment unto Iddo, the chief a the place Casiphea, and I told them what they should say unto Iddo and to his brethren the Nethinims, at the place Casiphea, that they should bring unto us ministers for the House of our God."

This place Casiphea has been shown on the very best and most independent authority, to be in the region of the Caucasian Mountains. Consequently the chief of the place being one of the brethren of the Nethinim, was an Israelite, and being the chief of the place he must have been over at least a branch of migrating Israel, which had gone westward as far as the Caucasian ranges. So that, notwithstanding Dr. Bonar's assertion to the contrary, we have both Historical and Scriptural evidence of an Israelitish migration to the westward.

But, beyond all that, we have most emphatic and indubitable evidence of another kind, evidence which commands assent most unconditional. The names of places along the only route possible for such a company to travel are in many places strictly Hebrew in origin. It is impossible to reproduce them in this outline, but by the aid of books devoted to the question of this particular branch of the enquiry, the subject may be more fully examined, I must, however, mention such a place as Israelsu, a river falling into the eastern end of the Black Sea, and the wonderful *tumuli* of that district must be noticed stretching along the line of travel from the Caucasus mountains to the Danube, which are none other than the work of Hebrew hands and the perpetuation of Hebrew customs, some of them being found to contain Hebrew relics. Nor can I refrain from pointing our doubtful friends, as well as those who traduce our arguments, to the tombs of the Crimea, upon the memorial stones of which are inscriptions in Hebrew characters, and of which Neubauer has written :—

" The old gravestones in the Crimea, which are now recognised as genuine by all men of learning, attest that there were Jewish (Hebrew) communities in the Crimea as early as A.D. 6, and that they held themselves to be descended from the *Ten Tribes*. Three different eras are recorded on these monuments, as well as in many ancient manuscripts of the Karaites—first, the era of the *Captivity of the Ten Tribes*, 696 B.C.; second, the Karaite era of the Creation, B.C. 3911; third, the era according to the re-coming of the inhabitants of Metarcha, that is, the common rabbinical era of the Creation, 3760 B.C."

A recently come out compiler of historic extracts, named Bonwick, has, in a little volume, tried to point out who the English are! No one was in any doubt about that question. Some on the Continent know to their cost who the English are! But in his attempt he has gone a little out of his way in trying to show by disconnected extracts from writers ancient and modern that the English bear no relation to the *Sakai*, and consequently have no connection with Israel; he seems to consider the climax of his argument to lie in his extract from Mr. A. L. Lewis, "The Angles and Saxons appear generally to have been tall and fair, with broadish heads, whereas the *typical Syrian Jew* is of medium stature, long-

bearded and dark"! He can only destroy the evidence of the inscriptions upon the Crimean gravestones by satirically referring to them as "reported." He, however, favours us with a quotation from the *Cambria Triumphans*, which shows us that the author of that old book held the opinion in 1661 that the Sakai and the Saxons were the same, for he says, "The ancestors of the Saxons, as approved authors report, did fetch their original from the Sacæ, a people of Asia, that came first out of Scythia into Europe with the Goths." This gentleman, who seems to boast to the world of his skill in ethnological research, considers that "to derive so composite a people as the English, who are far from being all Saxons, but include Celt and Iberian, from the Ten Lost Tribes, does seem wanting in scientific exactness." This not yet famous ethnologist forgot what manner of people he was speaking about. He neglected to study the characteristics of the Ten Lost Tribes: for, as is shown in succeeding chapters, they were a composite people from their beginning, as Bishop Titcomb remarks, the tribes of Ephraim and Manasseh were only half-cast Israelites! So that the British being a composite people is more favourable to the "exactness of science" than the reverse would be. James Bonwick wishes to find the Ten Lost Tribes in everything an exact copy of the Jew. Such a people does not exist, therefore either Bonwick is wrong or the Ten Tribes are not only lost but exterminated! He may elect which horn of the dilemma suits him best.

CHAPTER XVII.

THE GREAT SAXON FLOOD.

"Truth cannot contradict truth."

"We believe that God, the Fountain of all truth and goodness has furnished us with means for the obtaining of evidence sufficient for a rational satisfaction upon all subjects which it concerns us to know."—Dr. J. P. Smith.

"There are many opinions which pass current for solid truth among men, which yet, when examined, are found to be superficial or untrue."—Dr. W. R. Tweedie.

"If the Anglo-Israelite theory be true, the ten tribes poured in upon Great Britain, and settled themselves there, drove back the aborigines, but left their religion, their books, their priesthood, their language, their names, behind them, like cast off clothes in order to prevent themselves from being identified."

Consequently, "If the Anglo-Israelite theory be true," it is *not* opposed to Scripture! Yet this is hurled against us as a thunderbolt of destruction, while the Jove who has issued it is quite ignorant of its true aim. How can it be accounted for that so eminent a biblical critic, and prophetic student does not know that these are the very things predicted of expatriated, divorced Israel? He seems to imagine that the divorced wife is still to wear her wedding ring with pride and pleasure after she has been cast away from her lawful Lord. He forgets that she is to become as if she had never known him; that the marriage bond being severed, she is no longer to recognise her husband; or, more correctly, he forgets that it was because she had forsaken her Lord, that He annulled her marriage agreement. She withdrew herself from His company and protection; and He permitted her to go, that she might satiate herself among the heathen. But Dr. Bonar is ignorant of all this. He supposes, in direct opposition to the historic records of the Bible, that Israel at the time of her Assyrian deportation was a godly people, worshipping Jehovah in the integrity of her heart, according to the "Law of Moses"; and that when the Assyrian came down and carried her away, she carried the "Books of the Law" with her, and even in her exile in the "mountains of the Medes" she was a worshipper of the true God. It only requires a moment's consideration to convince us that this is all wrong. Had Israel been true to the Lord, He never would have permitted an enemy to molest her, much less ruthlessly carry her away from her country a captive and a prisoner. To preserve her from such degradation was part of His Covenant with her—one of the items of the nuptial bond; but as her faithfulness was also another item, and she had proved false, he gave her a "writing of divorce," and left her to the care of those in whom she placed her confidence, but who in her sorry plight proved unable to aid her, and she sank a prey to the devastating invader, with no strong arm to protect her or deliverer to bring salvation.

We do learn something about some of the captives of Judah under Babylon returning to the service of the Lord in their exile. We read of Daniel and the three heroic Hebrew youths, who, in

spite of the king's mandate, persisted in their worship of the God of their fathers. We read of several others in the same captivity, who were true servants of Jehovah, and events would lead us to believe that towards the end of their seventy years' exile, there was a very extensive movement in this direction throughout their families ; the Book of Esther is full of it. But we never once read in Scripture of any of the ten tribes of the Assyrian captivity having become zealous for the Lord God. They seem, by this silence, and by prophetic announcements, to have strayed still further from God, and to have drunk deeper of the religion of the pagans among whom they found themselves located. It is true that in Esdras we are told of a desire on the part of some of the ten tribes to leave the land of the Medes and travel to a country "where they might keep their laws as they had never done in their own land," but whether this was a desire for an opportunity to serve Jehovah in stricter accordance with the Mosaic teachings or not we cannot say. We, however, never discover a people subsequently who were followers of the Mosaical precepts and doctrines in the region to which these people are said to have gone. It may simply mean that they wished to free themselves entirely from the dominion of the realm that held them, and prescribed for them the religion they must adhere to. We know that Israel was a people which could never brook coercion. They were the first in history to contend for popular government, and would not submit to a king who ignored their voice. They broke away from the Davidic dynasty because Rehoboam declined to pay attention to their requirements ; can we therefore suppose that such an independence-loving race could submit quietly to the tyranny of a despotic conqueror, if there was a possibly safe means of escaping from his power and control ? The frequent convulsions of the Assyrian Empire at that time must have presented many of these opportunities, and they were not slow to make use of them, to burst the bands of the captivity which so galled their souls, and to make themselves a people trusting to their own powers and resources ; the result of a desire to follow out their own ideas of worship—a possible recoil from that under which they had been bound by the captor.

Consequently, if the children of the Assyrian captivity were not reverers of the Bible at the time of their overthrow, and do not appear ever to have afterwards become lovers of the "Books of the Law," or ever even to have seen them again, is it not most absurd for Dr. Bonar, or any other man, to expect that a thousand years after their captivity, when they appear on the north-western coast of Europe, they should have those books in their possession, especially when we consider the nature of their march across the continent ?

There is the best reason for believing that they left Palestine without a copy of those "books" ; there is no reason for supposing that they ever sent a messenger back from Assyria to Jerusalem for a copy, and we have no record of one having been sent after them by their friends of Judah, or of one having been miraculously sent to them by divine interposition ; then what cause have we to expect one to be in their possession ten hundred years after, when they had never held any communication with the land of the Bible during all that period ?

So far as their priesthood goes, we have just the same to say of it. When they gave up Bible-religion, they gave up also the Bible

priesthood ; and surely Dr. Bonar is not ignorant of the fact that Jeroboam caused all the priests of the Levitical tribe to remove from amongst the Ten Tribes over whom he reigned, and that he appointed priests from the lowest of the people to serve in the temples he had set up in opposition to the Great Temple at Jerusalem. The priesthood of Levi was never again instituted in the history of the kingdom of Israel. Therefore, when the Ten Tribes were carried away into the north country, they were not in possession of the priesthood which Dr. Bonar expects to find with them in the north-west of Europe ten centuries afterwards. Either his knowledge or his sense of fairness must be sadly at fault. His own reputation should have been a sufficient shield against such palpable errors. Although, however, Israel was taken captive while under a false priesthood, do not let us suppose that there was no resemblance between the innovation and the original. We have elsewhere shown that Israel's apostacy was not a pronounced and complete revolution. It was not done in such a heroic manner as that. Jeroboam was too politic a ruler to commit such a rash act. He knew that changes of this nature must be effected without violating the feelings and prejudices of the populace ; and so he retained much of the Mosaic ritual and ceremonies along with his introduction of false deities. He dismissed the legitimate priests, the priests to whom God had committed the charge of things sacred ; and he also so brought about matters that at first the people worshipped the images of calves, after the concession of Aaron, in the wilderness, and introduced the gods of the heathen after they had become partially alienated from the old Temple service. From one step they were led on to another like a babe being taught to walk, until at last under the later kings of Israel, they were thoroughly drawn away from the spirit of Jehovah-worship to the services of idols in every part of the land. Yet in all this there was retained a religious ritual after the fashion of the Levitical order.

Now we shall inquire whether the Saxons did not carry with them a priesthood and religion similar to what the Israelites had when they were carried out of the country, 721 years before Christ. We shall, in fact, endeavour to give a short sketch of the manners and customs of the Saxon people, in order to set before the reader a correct account of their many resemblances to ancient Israel, while they lived for some time on the western confines of northern Europe. From this will appear the harmless character of Dr. Bonar's rash attack ; for although the Saxons do not seem to have spoken Hebrew, or worshipped God after the manner prescribed by Moses, still they spoke a language largely tinged with Hebrew, and maintained a religion almcst the exact counterpart of Israel's apostacy.

No line of evidence gives a better indication of a people's ancestry than that found in their religious, social, and national institutions. The original characteristics of a race stamp its posterity with indelible idiosyncracies, which, despite its frequent disturbances, migrations, and fluctuating circumstances of climate and conditions, form the groundwork of the faith and customs of succeeding generations. It forms one of the fundamental rules of ethnological science. We may be able by the aid of historical notices to trace a people to a very great antiquity, as we most certainly can

do the Saxons; but there we are left to follow up the search by some other and less doubtful plan. If we were confined to authenticated history for all we could say of the "races of mankind," we should have to stop far short of a knowledge of our relation to the three great families which have populated the world.

Historians are wont to speak of the Saxons prior to their arrival in Britain in the same derogatory language they employ to designate the more ancient and less cruel Britons. They are spoken of as "ferocious barbarians," "rude and uncivilised Germanic tribes," and such like. If we commence to study their history with such notions of their character, we shall probably become confounded in our attempts to account for many noble traits of character displayed by them, and sought for in vain among nations which have been looked upon as having attained the climax of civilisation and honour; for in many respects they put the Greeks and Romans to shame. They brought with them from Scandinavia a basis of political, social, and moral customs which was altogether above that possessed by any other people unenlightened by Christianity.

They have been always looked upon as pagans. Certainly they were not Christians. If they were idolators, it was an idolatry of the least profane type. Although they were not worshippers of the true God in accordance with his own revealed way, they seem to have offered a worship to Him which was as much superior to the Paganism of Rome as Christianity is superior to Judaism. I speak this of their earlier history in Northern Europe; not of the centuries during which the Norsemen conducted their piratical expeditions under a vow to send so many souls to the abode of Odin, who, in the later mythology of the north degenerated into the god of slaughter, whose only delight was in receiving the souls of thousands slain in battle. In those days the religion of Scandinavia was indeed a religion of blood and cruelty, in the rites of which sacrifices formed the greater part, and the human victim was considered the most propitious in the sight of their god.

In this depraved state of religious belief the Saxons did not participate; they were more placable and yielding than the Norsemen, who followed them into Britain in after centuries.

anguish, death, and perdition. . . . Formerly the sun knew not its place, the moon was ignorant of its powers, and the stars knew not the stations they were to occupy." During this period the sun and the planets were, according to the "Edda," revolving in confused space, as yet unregulated, and wandering in uncertainty. But the great arrangement at length took place by the power of the Creator, "and every planet had its assigned residence to enlighten the earth. Hence the days were distinguished, and the years reduced to calculation." Can any person read this, and not see a reproduction of creation's story as originally given to man in the first chapter of Genesis? There are discrepancies, it is true, but "The Volupsa" and "Edda" give a story so very similar as to command our assent to the fountain whence they drew their thoughts. Had they been more accurate than they are, we would have had strong reason for suspecting some interference with the original Saxon lore. But there they are, and the differences speak as much in their favour as do their wondrous agreements.

But, moreover, the parallel does not end with the material creation. They also taught that Al-father made man, and placed within him an imperishable spirit or soul : a principle of life which is independent of the body, and shall exist throughout endless ages, although the body, which in life we take for man, shall have been committed to the grave and mingled with the earth. They further describe man as being the immediate offspring of the Deity. But the race of men which descended from the first pair became corrupt and wicked, and were destroyed by a great flood—one family only being saved of all the population of the world, they being on board a ship when the flood came. From this saved family a new race of men sprang ; and of them God (or Odin) chose a special family to receive his favours. To them he gave a divine code of laws, or constitution of government, which was quite different from what any other people possessed. They tell us how it was that God made this selection from amongst mankind of a particular nation : because men had become worshippers of created things, rather than the God of creation. Mr. Forrest remarks, "When Óudin, Goudin (the Good), or God, in the 'Edda,' takes those Ases (Saxons) and constitutes them a peculiar and superior people, it at once identifies them with the posterity of Abraham, Isaac, and Jacob—if any comparison is to be made between the accounts of Moses and the traditions of creation as preserved in the 'Edda,' at all." That Forrest is correct seems very probable from the fact that Odin, who is regarded by many students as a mundane god, and merely a representative of the Universal Deity, had twelve sons, who are also called gods, thus Odin and his twelve sons were the gods of the ancient Saxons. But in the history of these people Odin appears first as a prince or general, then as a king, from which dignity he developed into a god. His personality is disputed by some, but that appears imprudent. That he was a man and a great warrior best accounts for the nature of the traditions respecting him. It was common amongst the Britons to develope their heroes into minor gods. Odin seems to have had concentrated upon him all that his people thought noble and great. And does not the story of his twelve sons, also elevated to the dignity of gods, remind us of the patriarchal story of Scripture? Odin is representative of Abraham, Isaac, and Jacob, while

his twelve sons stand for the sons of the latter. As with the Israelites so was it with the Saxons, the number 12 was of special importance in religious and judicial ceremonies. In their judgment hall 12 seats were set in a semicircle, with one for the judge in the centre ; these being to represent Odin the chief and his twelve sons.

According to their Edda, Al-father was the Supreme Being, the author of everything, himself eternal, the living and awful being the searcher into concealed things, and the immutable one. He was of infinite power, boundless knowledge, and incorruptible justice. And in worshipping him they were, like the Druids, and Hebrews of old, prohibited from forming any representation of him, and from addressing him in prayer through any image. As he was a perfect being he belonged to neither sex. The people were taught to pray immediately to him, and they followed this precept. He was regarded as always present, and able to deliver from peril and trouble if called upon, and as always willing to administer comfort in the time of distress. Can any people untaught by the light of Divine revelation present us with such a beautiful conception of God as do these Saxons ? You who laud the grandeur of cultured Greece and Rome, seek out from the best pictures of the excellency of Jupiter an equally sublime portrait. When and where are the people of those nations encouraged to pray immediately in time of distress to their mighty God for succour and comfort ? But here we have a conception of God amongst the barbarian Saxons infinitely above that possessed by the most philosophic of the heathen.

We are told that in an island of the ocean, stands the wood Castrum, in which there is a *chariot* dedicated to the goddess Hertha, *covered* with a *curtain* which none but the priest may *touch*; when she enters this holy vehicle the priest perceives her, and with holy veneration attends her wishes. This chariot is moved from place to place by *two yoked "cows."* Where, but in Hebrew Scripture, can we find a parallel to this strange story ? Was not the Ark of the Covenant of Jehovah originally placed within the tabernacle and separated from things and persons common by a "curtain," which none but the high priest could dare to touch on pain of death ? And again, what of the *chariot and two yoked cows?* Is not this a tradition of the restoration of the Ark of God by the Philistines to Israel as recorded in 1st Samuel, chapter vi., when the Philistines made a new cart and set the Ark thereon, and tied it to two milch kine deprived of their calves and set them free to go as chance, or God, might guide them ? The Saxon record says that these events were the cause of great rejoicings. Scripture also tells the same story. When they (the men of Israel) "saw the ark coming, they rejoiced to see it." That was a memorable day in the history of Israel ; great joy passed throughout the land, and sacrifices and praise were everywhere offered to the King Jehovah in gratitude for the return of his favour, which the presence of the Ark always indicated, from the days of Moses to those of Zedekiah.

With the Saxons no expedition was undertaken during a festive season. The sword was sheathed, and the entire community remained peaceful, and devoted themselves to the ceremonies of the time : this also being a purely Hebrew custom enjoined by their sacred laws. And in many respects their mode of worship corresponded with the ritual of the Levitical observances. They had a

high priest who presided over those of lower rank, and formally officiated at the altar of Odin when sacrifices were presented. The high priest did not slay the ox ; this was done by men whose special duty it was : they are called "assisting priests," or "men of blood." The blood of the victim was not allowed to flow away upon the ground, but was caught in a large basin, and then sprinkled on the altar and the assembled people : another Mosaic rite.

They observed three special festivals in the year, at which seasons special sacrifices were offered, and all the males of the country were required to attend in person—or by deputy, if unable to come. Was not this also Hebrew ? Moses was ordered to institute three particular solemn feasts, which were to be observed by the nation. And these three of the Saxons, held at Christmas, spring, and autumn, correspond :—"The first was celebrated at the winter solstice, which was with them the commencement of the year ; and this feast, which received the name of *Jæl*, was held in honour of *Frey*, or the Sun, in order to obtain a propitious year and fruitful seasons. The second festival was instituted in honour of *Goa*, or the Earth, and took place at the first quarter of the second moon in the year. The third festival was held in honour of *Odin*, with the view of invoking his aid in warlike expeditions." With this compare Deut. xvi., 16 :— "Three times a year shall all thy males appear before the Lord thy God in a place which He shall choose : in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles, and they shall not appear before the Lord empty." Then in Exod. xxxiv., 24, They had the Divine promise that no enemy should disturb their country while they were thus appearing before the Lord.

One thing which seems to confirm the opinion that these Saxon observances must have arisen out of Scripture rites is, that during one of their feasts the Saxons baked cakes in honour of their god. Is it not a remnant of unleavened bread ? More light might be thrown upon these cakes if we had been informed how they were used. The fact is merely mentioned ; but there it is, a beacon to guide us. They gave the name "Suhnopfer" to these offerings, which means "sacrifices of atonement" according to Menzel's History of Germany.

So closely did the Saxons represent some of the ancient Israelitish customs and institutions that, so far as we are able to discover, their order of priesthood and attendants is almost a reproduction of that existing in the Hebrew nation as organised by Moses, except in the permission of women to serve in the capacity of priests, which will of course be recognised as one of the features of the religious customs adopted from the heathen worship of the nations of Canaan. Amongst them the priest was absolutely free from all duties to the State beyond his official service. He was not only free from military obligations, but was strictly forbidden to engage in war, or even to handle a warlike weapon. And, as to be seen on horseback was indicative of a warrior, these men were not allowed to ride. With a few added details, this is simply a counterpart of the Aaronic and Levitical order, as described in Numbers iii., viii., and xviii., etc. They were also the magistrates of the country : in this also duplicating the Hebrew order. Tacitus says : "They settled disputes, attended the armies on their expeditions, and not only awarded punishments, but

inflicted them with their own hands, the fierce warriors submitting to their stripes as to inflictions from the hand of Heaven."

Among these Scandinavian barbarians, who were in some respects so superior to the more southern nations of culture and chivalry, there existed a very high esteem for the person and state of women. In Macfarlane and Thomson's History it is said : "Mixed with all this ferocity, the Scardinavian tribes had a more delicate and romantic feeling about women than *any other* ancient people. A female among them was regarded with a veneration elsewhere unknown. They were supposed to be the chosen receptacles of divine inspiration, and were therefore considered as being well fitted to preside over the worship of the gods. Daughters of Scandinavian princes officiated as priestesses of the national faith." It will be remembered that it was after the influence of the Goths in Europe became so powerful that the age of chivalry set in throughout the western nations. Among pagan nations woman is usually held in very low esteem, and the sterner sex lord it over them. But with our ancestors of northern Europe woman was socially, in every respect, the equal and companion of man. The man whose nature was depraved enough to offer an insult to female modesty, or to slander her unjustly, was punished with rigorous severity. The crime of adultery was punished by the death of both parties implicated. (Compare Deut. xxii., 24). An insult passed upon a maiden was punished by a double fine (see Deut. xxii., 28), and so on, in exact reduplication of the Mosaic institutions. Mr. Forrest says : "It was counted a disgrace amongst the Saxons to be without children." In the same manner were childless people regarded by the Hebrews.

Our Saxon ancestors do not appear to have been guided in their laws by a compiled code, but more by custom, which passed from one generation to the next. It was more traditional than written law amongst them ; and all was based upon their religion : that religion being evidently a mixture of Hebrew worship with that of Baal, so classed as to suit their conceptions of human needs, and northern circumstances.

With them property was inalienable from the family to whom it belonged. What belonged to the father did not descend to the eldest son, but all the male members shared the inheritance at the father's decease. The property of a free born man could not be confiscated by the king for any crime committed by him, it was the sacred possession of himself and his natural posterity in the male line, and every member of the family had a right to remain upon it, and be supported by its produce. Nor could any process work a disinheritance. This was a simple perpetuation of one of the divine law given to the Israelites on their occupation of Palestine. It did, however, sometimes happen that the eldest son took possession of the father's estate, but then he was compelled to distribute amongst the other members of the family, in certain proportions, the personal property of their parent, and to devote the revenue of the estate to their support. This custom was continued after their colonisation of Britain. The more frequent custom, however, being the equal division of the estate amongst all the male children of the deceased.

The preservation of the legal and correct boundary lines of estates was considered a matter of special importance. These were marked

off by some prominent, natural landmark—a large stone, or some artificial mound—or indication which could not well be mistaken : bringing to mind the language of the Hebrew sage, “Cursed is he that removeth his neighbour’s landmark.”

Every article of personal property, even every limb or member of the body, had set upon it a definite value, and consequently any injury inflicted was punished with compulsory restoration or a fine. The honour and liberty of an individual were regarded as matters of special importance, even more so than life or property.

With them all free born men were of equal importance, so far as personal rights and the privileges of citizenship were concerned. They looked upon all members of the nation as brethren, and consequently equals. Hence no Saxon could be the slave of another. They made slaves, however, of the natives of countries which they subdued, but their law regarded it as illegal to smite or ill-treat a slave. A very model kind of barbarism surely ! But while this was their law, we cannot disguise the fact that many a slave was killed under his Saxon master’s bad usage. Thieves, deserters, and traitors were punished with death. Still there was this humane and merciful feature in the customs of these people, that if a slave should desert from his master and seek protection in the midst of a neighbouring tribe, to deliver him to his pursuers was a disgrace and a crime unheard of. To molest a peaceful traveller who was strange to the place was a greater evil in the sight of their law than to attack a native of the district, and was punished with a much severer penalty. A wayfarer passing through a field was permitted to pluck and eat to satisfy his hunger, but not to fill his bag. He might take “three fruits from a tree, three sheaves from a field, or three fish from a pond if driven to necessity.” So much impressed with this phase of their character was Tacitus that he said of them, “In social feasts and deeds of hospitality no nation was ever more liberal and abounding.” “To refuse admitting under your roof any man whatsoever is held wicked and inhuman.”

They possessed a system for the detection of criminal offenders which must have had a most salutary effect. It was established for the purpose of securing a mutual guarantee. “Each small community had its police, maintained originally by the *Magburh*, or family bond, according to which all were held responsible for the offence committed by one; and an offence done to one, it became the right and duty of all to avenge.” The execution of justice was carefully aspired to. On a prisoner being brought to trial the “priestly judge of peace” was seated in a chair holding a staff in his hand, and with his legs crossed, significant of an equitable and composed mental state, his face being towards the east. The accuser stood by his right hand, and the accused by his left, they being encircled by the jury in arms, who returned the verdict. The kins-folk and friends of the accused formed another circle outside the jury, and were examined as witnesses. If a decision could be arrived at from the evidence supplied, the accused was dealt with accordingly. If not, he was submitted to the test of ordeal, according to the result of which he was found innocent or guilty.

Under the direction of Odin, the Ases (Saxons) built the ancient city of Asgard, which, according to their traditions, occupied a site in

the centre of the world. In it God displayed in many wondrous ways his miraculous power. His great temple was situated in this city, and was the "largest and most magnificent hall in the world." It was gorgeously decorated, being overlaid within and without with pure gold. It was set upon a mountain; its walls were of stone, while the roof was brilliant gold. When Asgard was first built, however, Al-father appointed governors, and ordered them to decide whatever differences should arise among the inhabitants, and to have the government of the city. The Temple was the judgment hall as well as the palace of Al-father. There seems to be a reference here to the building of Solomon's Temple, and this thought receives confirmation from the fact that they also mention that another palace was built for the goddesses in Asgard, of a most delicate and delightful character, called the mansion of love and friendship. Here is probably a reference to the splendid mansion which Solomon built for his wives and concubines. There is so much in all this which reflects the characteristic features of the old Israelitish people, that one is almost forced to conclude that the only way to account for them is to acknowledge that the Saxon tribes are none other than the cast out children of the kingdom of Israel. The points of resemblance were even more numerous and exact than those we found characterising the ancient Britons, or more correctly, the system of Druidism.

The belief in a future state had a most powerful effect on the Saxons. They in fact seem to have believed in two future states in point of time—one succeeding the other, and each of a dual nature. The first was divided into Valhalla, over which Odin reigned, and Nifheim, where Hela held sway, these two were contemporary. All who lived nobly went to the realm of Odin; those who spent life in an ignoble manner were consigned to the dominion of Hela. But these abodes were comparatively *temporal*. Odin and Hela were not to reign for ever. A time, it was believed should come, in which they would cease to rule in those spheres, respectively of glory and misery. Odin should be a god no more, and his whole empire vanish, as well as that of the goddess Hela. And then a second state of chaos should exist throughout nature. Upon this scene of confusion and destruction the mighty God—one infinitely superior to Odin—makes his appearance. He reduces the whole mass to order and beauty. He summons before Him the whole human race, and in solemn state proceeds to pass on them the final judgment. In this court virtue is more than bravery, and guilt more than cowardice. To be a recipient of reward, one must be good, truthful, and upright in all his life; to be condemned to punishment one need only be not good. The righteous are taken to the glorious land of Gimle, the eternal Palace of the Great God; while the wicked are sent to the abode of utter darkness in Nastrande, where the punishment is as unending as eternity. If this is not recognised as a doctrine of the Bible, it bears a close resemblance to notions not uncommon amongst the Jews in the time of Josephus. They had their intermediate place for the good, and for the wicked, evidently referred to in the story of the rich man and Lazarus in one of our Lord's parables. In his "Discourse to the Greeks concerning Hades," Josephus gives an outline of the belief of his countrymen:—"Now as to Hades, wherein the souls of the righteous and unrighteous are

detained, it is necessary to speak. Hades is a subterraneous region where the light of this world does not shine. . . . This region is allowed as a place of custody for souls, in which angels are appointed as guardians to them, to distribute to them *temporary punishment*. In this region there is a certain place set apart, as a lake of unquenchable fire, wherein we suppose no one has hitherto been cast; but it is prepared for a day fore-determined by God, in which one righteous sentence shall deservedly be passed upon all men, where the unjust and those that have been disobedient to God, and have given honour to such idols as have been the vain operations of the hands of men, as to God Himself, shall be adjudged to this *everlasting punishment*. . . . While the just shall obtain *an incorruptible and never-fading kingdom*. These are now indeed confined in Hades, but not in the same place wherein the unjust are confined." He proceeds to describe that Hades is entered by one gate, guarded by an archangel; within the entrance there are two ways, each having angels guarding them. The way taking to the right hand leads to a region of light, to which the just are conducted, where they are in fellowship with the *fathers*, this region is called *The bosom of Abraham*; all the inmates of which live in continual felicity, "where they wait for the rest, and *eternal life in Heaven*, which is to succeed this region." The other, which takes to the left hand, leads to the apartment of the wicked, where they live in constant fear of the final judgment, which shall consign them to the unending torments of the fiery lake, to the verge of which each one of them is conducted at a certain period that they may discover what is in store for them. These two apartments are within sight of each other, the wicked at least can look out of their place and see the just enjoying the calm and peaceful rest of their temporary place of abode, but all communication is absolutely impossible.

Can any honest man, in defiance of the facts contained in this brief sketch of "Saxon beliefs and customs" still assert that they bear no likeness to the people deported from Israel to Media 721 years B.C.? Do not these facts prove most clearly that the Saxons of northern Europe must have been indebted to the Hebrew nation for a very large part of their religion and national laws? It is only while men are ignorant of these characteristics of the Saxon people, that they can tell us, without a blush of shame, that there is no resemblance between them and the Israelites. From first to last the Saxon rites and beliefs are embedded in the old Hebrew faith, but they also give evidence of having been polluted in the same foul stream which mingling with the religion of the Israelites, as communicated through Moses, corrupted its purity, and caused the people to fall into the disfavour of God, which brought about their ruin as a nation and their divorce as the people of Jehovah's choice. Only too plainly did they carry with them the mark of their corrupt priesthood and polluted religion, notwithstanding Dr. Bonar's belief to the contrary.

CHAPTER XVIII.

THE HISTORY OF OUR MANY TRIBES.

"It is, I own, a difficult thing to throw the mind open to new views, however much they may commend themselves to reason."—*Pre-Adamite Man.*

"We must criticise, expose, refute, smite, love, pity, pray, all in turn, and occasionally, at once. . . . The moral atmosphere will be all the brighter after the lightnings and thunders have done their work."—*Dr. Parker.*

Dr. Bonar informs us that, "The history of the many tribes of which our nation is composed, whether Teutonic, or Saxon, or Caledonian, or Latin, or Scandinavian, is totally distinct from that of any of the Ten Tribes : but history in this case is set aside."

Of course the last sentence in this paragraph does not call for notice. The statement contained in the major portion is, however, deserving of a little analysis, first as to construction and historical knowledge evinced, and second as to its real nature, as an argument against our position.

What then of its terminology ? Why are the Teutons, the Saxons, and Scandinavians, set down as diverse from one another ? Is not the word "Teuton" one which covers all this ground ; or are they three distinct peoples ? What does Teutonic mean, unless it is a generic appellation for all the tribes which come under that name ? Do we not speak of the Teutonic nations, and in doing so refer to the Germans, the Danes, the Normans, the Saxons, &c. ? The Doctor has then simply paraded a number of empty names before us, for the sake of show and sound. Hence his list becomes narrowed down to three, viz., Teutons, Latins, and Caledonians. But again we are forced to question the right of the word "Latin" to stand in the category. What "Latin tribe" has contributed to the composition of our nation ? Our history will simply require to be re-written in order to show it. Our historians hitherto have considered that element too insignificant for notice, consequently Dr. Bonar is all that in advance of our historical literature. Macaulay, and Thomson, and Hallam, and Creasy, and all that class of writers, know nothing of this Latin tribe in Britain, composing a part of the British nation. It has been left for the erudite doctor to note its existence. Unfortunately he does not tell us the date of its arrival, or give any other circumstances connected with the event ; and we are consequently unable to catch him exactly. If however he means the Romans, who conquered England, and held military possession of it for a while, it might be well for him to re-examine his ground, because the Romans who had settled in the land were all withdrawn by the imperial command. Romans were not colonists, they were merely subjugators, and military masters. *Never settling tribes.* Consequently we are forced further to reduce the list, which leaves it very small indeed. It looks truly unimposing, when all the showy and superfluous verbiage is clipped away, and the disconsolate two, singled out naked from their gay companions, stand alone—Caledonian and Teutonic—

and we then read the sentence simple and common as—The history of the tribes which compose our nation, whether Teutonic or Caledonian, is totally distinct from that of any of the Ten Tribes."

We do not seek to dispute this statement, if he will allow it to be very slightly added to—two words only are desired—"as such." It is willingly conceded that the history of the Ten Tribes, as we know it from the Bible, prior to 721 B.C., and the history of the Teutonic and Caledonian Tribes so far as we are able to trace it backward, as Caledonian and Teutonic, are quite diverse. British Israel advocates are not yet destitute of reason. They are not yet incapable of seeing that a history ending in the eighth century B.C., and another history commencing about the first century A.D., are two distinct things. Surely Dr. Bonar did not imagine that it required his powerful intellect to discover that patent fact. Why, we are capable of realising a smaller break or gap than that. It may surprise the good doctor, but still it is true, we can observe that the history of the Jews before the Babylonish Captivity, and that after their return from the "weeping willows of Babel streams" to rebuild Jerusalem, are quite distinct. Even more still, we see a difference between their history under David as compared with their subjection to Nebuchadnezzar! In fact it may seem almost incredible to the dear old soul, but I only confess the truth when I tell him that we are rather attentive to these little distinctions between histories and historic events. It is by careful observation and detection of the distinction existing between "things which differ" that we have become so thoroughly convinced of our sound position. It is no part of our plan to mix up in one jumbled mass of chaotic confusion things of different natures and call them *homogenous*. We found that done more than to our satisfaction by predecessors. The history of the early European peoples, amongst whom tribes and hordes from the East commingled, has been tossed about in confusion by reckless historians quite enough. The work now before the genuine, faithful constructor of consecutive history is to carefully handle the particles heaped up together regardless of shape or texture, and examine them with a critical acumen, so that each piece may be fitted to its fellow, much in the same manner as a Smith, a Layard, or a Rawlinson would piece together a shattered slab of Assyrian marble or tiling covered with valuable inscriptions. In this work, of course, we find it also very necessary to guard against allowing differences where none exist. It is as important that we should recognise all evidences of oneness as that we should note all proof of variety. The doctor would do no violence to the cause of justice were he to act in the same cautious manner.

Now, does the doctor's remark in any way bear against the arguments advanced by those he endeavours to refute? Let us give him the full meaning of his words, what does it controvert? Simply nothing. He says that the history of a people known upon the historic records of the world from about the commencement of this era is not the same as that of a people whose name and career became involved in obscurity before this era dawned upon the world. He might, with as much good taste, have said that the history of the world B.C. and universal history A.D. are quite distinct; or that different events constitute the history of the world before Christ from those which compose it since his advent, which is simply treating

things as serious propositions, which cannot, in the nature of events, be otherwise than self-evident. It is difficult to believe that so able and eminent a man would descend to such frivolous expressions, to the use of language which conveys no information, to the formulation of arguments which are as ineffective as the "baseless fabric of a dream."

What we argue for is, that there are lines of connected events showing that the history of the Caledonian and Teutonic tribes which have populated Britain and the history of the ten tribes meet at a certain point; that where we find the first traces of our British ancestors, in that spot, and at that time, we loose the last traces of the ten tribes of Israel. We say this of not only the Saxons, whom Turner, Max Muller, Creasy, and others, find first in Media, and the region of the Caspian Sea—the spot of Israel's location on their Assyrian captivity:—but we say it of the ancient Britons, and the less ancient Welsh. And we challenge our opponents to the issue. We call upon them to come to the front, and deal with the *facts* on which we lay our foundation: but they decline the invitation, and try some method of throwing our train off the line. We give our facts plain and full publicity; surely if the conclusions we deduce from them are false our learned critics could do us the good turn of showing where we go astray, but instead of that they are satisfied with *telling* us that we are building on false foundations; that we make these foundations to suit ourselves; that they are pure fiction and delirious fancy: the product of unbridled imagination. Such wild, unkind, and harsh epithets and statements are what they call arguments, while they deride us with being "illogical and unacquainted with the laws of language and hermeneutics."

Of how little value then, is the opinion of Dr. Bonar, who, by the way, is not a man who has ever, so far as I am acquainted with his life, made a mark as an authority in ethnography or philology, when placed against such renowned men as Turner and Prichard in ethnography; Max Muller, Stratton, and Lyson in philology; Rawlinson, Smith, and Layard in heirogliphs? These, and many more, bear testimony to the fact that our ancestors came from Media, and from the data they supply, the period of their migrations from that country perfectly synchronises with the period of Israel's settlement and wanderings in that vicinity. Consequently, although the history of the Caledonian and Teutonic tribes is admitted to be distinct from the history of the kingdom of Israel, as the source of a river is distinct from its outlet. Still we will not admit that the stream is broken or diverse between fountain head and effluence. If a break exists, it is for Dr. Bonar to point it out in a clear and faithful manner.

CHAPTER XIX.

LANGUAGE.

"Not so sternly, haughty spirit;
Lay thy loftiness aside;
From thy forehead smoothe the furrows,
From thy heart pluck out the pride."

—*H. Boner, D.D.*

"The facts cannot be set aside; they are too numerous, too various and independent, and too weighty in their character as grounds of reasoning."—*Dr. J. P. Smith.*

"If the Doctrine of the following argument be true, let it possess our minds."

Even supposing it to be true that a great difference exists between the language of the British people and that of the ancient Hebrews, is that alone of sufficient importance to destroy our position? Must we be able to prove that the language spoken in the nineteenth century A.D. and the language spoken in the eighth century B.C., by the Hebrew people, are the same in vocabulary and grammatical structure, or otherwise discard our belief in our discovery of that which was lost? Do our friends who disclaim our title to this high and noble origin, really contend that unless we speak Hebrew we cannot belong to the Hebrew stock? Any man assuming such a position must certainly be ignorant of the most thoroughly demonstrated laws of language. Do the Greeks of to-day speak the language of Homer and Socrates? Do the Italians speak the Latin of Tacitus and Cicero? Yet these people live upon the soil where those ancient languages were native. The Greeks of this century cannot use the language of that noble and polished nation which flourished in Greece twenty-four centuries ago, yet they claim it as one of the relics of their past. Do the Saxon people now speak the language of the Venerable Bede? What! has one thousand years so transformed the English voice that were a man to speak to us in the words and sentences of our forefathers, who lived only one thousand winters gone, we should stand aghast and suppose some barbarous heathen confronted us? Some of our scholars, versed in the languages of the departed, might be able to recognise our tongue in the words of "Pier's Ploughman," or of Chaucer; but in reality the language of those days is dead to us. We have completely changed our language since the Saxon tribes crossed from the Continent to take possession of Britain as their home.

What argument is supplied by a consideration of the language spoken by the Jews in the first century A.D.? Did they speak a pure Hebrew? Had they preserved their ancestral dialect in perfect form through their chequered history, through the Babylonian Captivity, and their subsequent intermingling with foreign people? What was the language used by our Lord while addressing the Hebrew population of Jerusalem and the surrounding cities of Palestine? The common people could not have been taught through the language of

the Psalmist, or of Moses. Had he spoken to them in sentences constructed exactly after the style of Isaiah, or Jeremiah, the poor would not have understood the message he delivered to them : for they had ceased to converse in the classic language of their nation. The tongue they spoke is known as the "Syri Chaldaic," or "the Aramaic." This was a later form of Hebrew as English is a later form of Saxon, and the former two are about as diverse in their nature as are the two latter. It would be as easy for an English peasant of the present day to understand an address delivered in pure Saxon as it would have been for the common people of Judea to have understood a speech in pure Hebrew in the time of our Lord's ministry. Of course, to the learned, the language of "Moses and the Prophets" was not unknown, as Greek and Latin are not unknown to our scholars. They were compelled to study it, because their laws and religion were only to be found in it, unless they used the Greek instead, which really seems to have become very general among them, the books of the Old Testament having been translated into Greek about three centuries B.C., and that being a living language, in fact the chief language of international communication, there was more care devoted to its acquirement because of its general usefulness. But the "Aramaic" was the Hebrew vernacular of that era.

Hence we learn that *two thousand years ago* the Hebrews of Palestine had almost completely laid aside the language of the Bible. That, in the time of Christ and the Apostles, the inhabitants of the Land of Israel no longer spoke the language of Israel. Their grammar and their vocabulary had both undergone a radical change. Yet our opponents are so unreasonable as to suppose that the "Ten Tribes" must be speaking now the old language of the nation, though they have for decades of centuries been away from their native country, the land in which the Hebrew tongue was the aboriginal speech, and this they contend for in spite of the well-known facts that they have been surrounded by, and mingling amongst, people of foreign languages, and also undergoing changes the most thorough for a people to endure. Everything with them has been change and decay in regard to manners, customs, and general surroundings, so that to have preserved their language would have been one of the strangest accidents for any race to experience whose history was at all analogous to that of the expatriated "House of all Israel." It would, in fact, have been contrary to the laws of human speech. Our friends, therefore, ask for something unnatural when they ask us to find the lost Hebrew people still speaking Hebrew. Do the Jews of London speak the language of their ancestors? Do not the Jews of Germany speak German? Do not Jews everywhere speak the language of those among whom their lot is cast, whether they be in Russia, Turkey, Austria, France, Spain, Portugal, or Egypt? They only preserve a knowledge of the Hebrew because their Bible is in that language, and their national religion is in the Bible. Their religious oracles are Hebrew, but their speech is Cosmopolitan. Shall we, therefore, allow our Reviews to deny that the Jews are Hebrews because they do not converse in Hebrew? The most obtuse could see the absurdity of such foolishness, and of course it is not attempted; yet they are oblivious to the inconsistency of applying it in the case of the British, to whom it applies with much less force than to the house of Judah: for the Jews have always

relinquished their love for their Hebrew language for the Talmud
for two thousand years suppressed them.

Pronunciation and persistency of language are not a traditional
class in Israel's life or the Divine promises and warnings. They
were never required to retain the speech of Abraham, Isaac and
Jacob, in order to be recognized as Jews or their descendants. Conse-
quently although they are now found speaking dialects among the
fact does not interfere with their rights. The Hebrew language
and the Hebrew language are not by any means necessarily synonymous.
There is no more reason for supposing they speak always the same
language than there is for believing they speak never change
the style of their grammar.

Moreover, I am not satisfied that all the tribes of Israel spoke
the same dialect, even when they were one nation under one leader
in Palestine. It is quite probable that even under Moses in the
wilderness wanderings, they differed in their speech, some being one
dialect and some another. It should be remembered that the tribes
had each its own camp, its own officers and its own position in the
march. They did not intermingle at first enough to be supposed
from our notions of modern civilization that the number of life
was well fitted for the formation of dialects. It is well known that
the Ephraimites could not pronounce the Hebrew word "Shammah"
even when life depended on it, clearly showing the existence of a
dialect in their case. Then why not in others? It was evident
these provincialisms or dialects must have existed more or less, else
they did exist to a greater or lesser degree more or less. When
settled in their tribalships, within the Land of Palestine the im-
pability is that these differences would grow wider and more con-
spicuous, until a northern tribe could hardly understand a tribe of
the south.

Again, when we take into consideration the close relationship
which subsisted between some of the tribes, such as Issachar, Asher, and
Simeon, with the heathen who had not been driven out of the land,
but were permitted to remain in their cities and upon the sea coast,
how intimately they became associated with the Philistines and
Phoenicians, even to the extent of residing in their cities and inter-
marrying among them, it becomes certain that their speech would
be very much affected. Such intimate intercourse with these foreign
people must of necessity have supplied them with many non-Hebrew
words and phrases; while at the same time it might materially con-
tribute to the corruption of the pronunciation of their own words.
The effect on the Phoenicians seems to have been so great as to
transform their language from the Hamitic to the Semitic. There
must surely have been some effect produced on the other side—a *quid
pro quo*.

Probably enough the classic Hebrew may have been spoken by
the Royal Tribe of Judah, and by those who lived in juxtaposition to
Judah's border; but even of this there is no clear evidence. Even
the later prophets seem to have used a more modern style than that
found in the writings of Moses.

This, however, we do know, that on the return from the Baby-
lonian captivity the common people of Judah and Benjamin could
not understand Ezra when he read to them the Law. Their own

Moses had to be read to them by means of interpreters (Neh. viii., 8.) So marked is this fact, that recognising it Dean Prideaux says, "The common people by having so long conversed with the Babylonians, learned their language, and forgot their own." This remarkable change took place in the short space of 70 years; even while such men as Ezekiel, Daniel, Ezra, Joshua, Zerubbabel, Nehemiah, and Mordecai, lived amongst them, and spread their Judean influence from one part of the community to another. If then so short a period changed the tongue of the Judean captives from Hebrew to Aramaic, through their association with the people of Babylon, what wonder can there be if we find the Ten Tribes altogether ignorant of their own tongue, since they are now upwards of 2,600 years away from their home in Palestine? Other reasonable causes for a change of speech appear under the heading of Physiognomy.

But is it true that the English language has no affinity to the Hebrew? What is the testimony of those who have explored this fertile field of knowledge? Decidedly not in support of Dr. Bonar's contention. He cannot quote one philologist, who has specially studied this question, in support of his assertion. The weight of evidence is all the other way. Take, for instance, the learned Tyndale, whose life was devoted to the study of Hebrew, with the object of translating the Bible into English. In this particular matter he was a critic whose claim to authority is a hundred per cent. superior to Dr. Bonar's, and his words are simply these, "The English tongue agreeeth with the Hebrew a thousand times better than doth the Latin." This was the experience of his life-work. It is the testimony of a man who had the very best means for arriving at a correct and trustworthy opinion, which of course entitles him to speak with authority. He must have observed a very clear affinity between Hebrew and English.

If there really be no affinity between these languages, as Dr. Bonar has said, is it not very strange that a learned Scotchman should confront the scorn and contempt of the scholars among whom he moved in that British Athens—the city of Edinburgh—by venturing to publish a book with so absurd a title as "The Affinity Between the Hebrew Language and the Celtic"? Yet Dr. Thomas Stratton has done so. He surely believed in the existence of an affinity between the language of our Celtic ancestors and that of the family of Abraham, or he would not have been foolhardy enough to subject himself to the ridicule of critics, and the jests of friends.

Besides him, we have others, outside of British Israel enthusiasts, who contend that our language has a very close affinity to the Hebrew. The late Canon Lyson, of Gloucestershire, has also run the gauntlet of public review, and scholarly criticism, by publishing some years ago a volume entitled "Our Vulgar Tongue," in which he clearly and forcibly argues in favour of a most unmistaken affinity between our language and that of the Prophets.

Dr. Stratton supplies one illustration which is very forcible even to the simple reader. It is in the word "over," "beyond," "to pass over" (**עֲבֹר**), which in Wigram's *Hebrew Concordance* is pronounced "gah-var," the g being silent, or just slightly guttural, but which Dr. Stratton and some others pronounce "aiver," and "ovar," and is simply the English *over*, although our etymologists derive it from the Gothic *ufar*, or the German *uber*.

There is a strikingly peculiar use of this word among the Scotch, of which Dr. Bonar should not be ignorant. It is also very common in the Welsh. It occurs in such names as Aberdeen, *Aber-nethy*, *Aber-dour*, *Aber-rechiel*; but more commonly in names of rivers, particularly those parts of rivers where there are crossing-places or "fords," by which men may "go over." The Rev. Dr. MacLachlan says, "The generic *Aber* is in Scottish topography found uniformly associated with specific terms purely Kymric." Mr. Bonwick says "the word occurs thirty times between the Clyde and the Isthmus of the Clyde and the Forth. There are six *Abers* in Inverness, seven in Perth, three in Banff, thirteen in Aberdeen, two in Stirling, eight in Forfar, four in Fifeshire, one in Sutherland, and one in Kincardine." Consequently this word is used in the names of seventy-five places in Scotland in exactly its Hebrew sense. In Gen. xxxii., 22 (28), this word is translated by "the *ford* Jabbok;" in Joshua ii., 7, we have it in "the way to Jordan unto the *fords*;" in Judges iii., 28, it occurs in the words "took the *fords* of Jordan;" in Samuel xiv., 4, it is translated "between the *passages*." The common use of the word in scripture, however, is "to pass over," or, *passed over*. It is the term employed in the following sentences: Exod. xii., 12, "For I will *pass through* the land of Egypt;" 23, "For the Lord will *pass through* to smite, &c.;" Jos. iv., 22, "Israel came *over* this Jordan;" 1 Sam. xiii., 7, "The Hebrews went *over* Jordan;" 2 Sam. xvii., 20, "They *were gone over* this brook of water;" 22, "And they *passed over* Jordan. These are a fair sample of the application of this word in Hebrew, and show a very close resemblance to the use of the word in Scotland by the Kymric community. Mr. Skene gives his testimony to the fact "that the word *Aber* is generally found as the name of a place where there is a ford."

Is Dr. Bonar unacquainted with this and many other strong proofs of affinity? Is he not aware that in our common vernacular there are upwards of 1000 simple roots immediately derived from Hebrew? We do not, however, pretend to argue that this large number of Hebrew roots found in our language proves of itself our language to be of Hebrew origin. Did the affinity go no farther, we could not claim much help from the solitary fact. But when we can unhesitatingly say that the English language resembles the Hebrew in structure and general grammatical form more closely than any other modern language, we argue that this fact, coupled with the large number of Hebrew words found in it, is a strong proof that the two languages are most intimately related. But as prophetic theology and poetry are more in the line of Dr. Bonar's studies, it is not surprising that he should be found ignorant of the sterner mental discipline required in following out the laws of Philology and the affinities of Languages.

The Rev. R. Douglas, M.A., in "Glad Tidings" for March, 1881, says:—"It is a simple fact that old Anglo-Saxon words are found side by side with Hebrew words in Bishop Ulpila's translation of the New Testament for the Masso Goths, A.D. 360. Further, the Rev. Jacob Tomlin, in his Comparative Vocabulary of 48 languages says:—"About one-fourth of the words in our Saxon tongue bear an affinity with the Hebrew in a primary or a secondary degree. Not

only in words does this *close affinity* exist between our original mother tongue and the Hebrew, *but in the arrangement of ideas* and the simple structure of sentences it has also a near agreement"! . . Again, Mr. John Wilson, no mean authority on this question, states:—"The basis of the English language may, to a remarkable extent, be found in the Hebrew. Many of our most common words and names of familiar objects are almost pure Hebrew. We may notice here, too, the remark of George Eliot in 'Theophrastus Such' that 'the passionate love of the English for Hebrew writings can only be accounted for by intellectual affinity.' Yet, in spite of such eminent authority for the affirmative, Dr. Bonar rashly avers that there is *no* affinity between the two languages. There is a significant difference between the grammatical formation of English and all other languages of the so-called Aryan family. And grammatical structure is of vastly more consequence in deciding an ethnographical point than mere roots and common vocabulary. Yet we have both vocabulary and texture of language combining to prove the Semitic origin of English.

CHAPTER XX.

NAMES OF PERSONS AND PLACES.

"The philology of critics hath been of much more advantage to religion, and lent more light to the sacred truth, than the philosophy of school divines."—*M. Henry*.

"Every author must be under great obligations to those who have preceded him, not less perhaps to those who have maintained different views than to those with whom he in general agrees."—*Prof. Geddes*.

"Yield nothing where the truth of God is concerned. If we take but one step backward, we give a first impulse to a hundred, a thousand, and we know not what will be the end."—*J. A. James*.

"Names of men, women, and places in our land are not Hebrew or Semitic at all, but are traceable to another class of languages altogether, yet this weighs nothing." Dr. Bonar seems to think that the Hebrew people must have been remarkably tenacious of all their ancient habits, language, names, &c. He would make them out really "a peculiar people," a *singular* people! The expatriated nation must be somewhere, and, according to the Doctor's opinion, we must look for a community having only scripture names for men, women, and places; very probably he would argue that the country they live in now must be called by the same name as that which they were carried away from. I only know of one "Land of Israel," and even it is now called by a modern appellation. Perhaps he still expects to hear of a new country—some yet unexplored spot called "Israel," containing the whole of the Ten Tribes; where there will be found Mount Zions, Gerizims, Carmels, Tabors, &c.; Vales of Jehoshaphat, Hinnom, Jezreel, and the like, where the kings will all be called Jeroboams, Omris, Hosheas, and so on. Each family will retain only its ancestral names, carefully eschewing any new-fangled innovations. If I be wrong in these deductions, wherein does the force of his remark lie? Surely he must mean that the people of Hebrew descent must retain what are known from writings 2600 years old to be Hebrew names, for he tells us that by this, as well as other things, the Jews are known to be Jews everywhere. In this the good Doctor is clashing with divine prophecy as well as historic facts.

Something was to happen to Israel which would cause the people to become unknown as "God's people." They were to cease displaying those characteristics which should point them out as the chosen people, because really they had for a period been rejected, they had become gentilised—"Lo-ammi"—whom Jehovah would not acknowledge as his. They were to disappear among the nations, though not to coalesce with them for a time, to be in all external appearance just Gentiles among the Gentiles; consequently, if what Dr. Bonar says is strictly true, we may still be Israel, and it will only show how carefully God fulfils all his word, and how perfect are all his purposes.

But it will be found that our Jehovah does no more in this work of destroying than is needful. He always leaves a "remnant," though not always known to mortal man. Even in the days of wicked Ahab he had preserved 7000 men in Israel, who had not bowed to Baal, yet Elijah knew it not, and thought himself alone amidst a wicked and cruel, God-forsaking people. So of the landmarks of Israel among the Gentiles He has not allowed them all to be plucked up, or obliterated. Even in that He has preserved a sufficient remnant to justify our claim, and by which to declare the course and history of his wandering people.

The notion on which Dr. Bonar has built his objection at present under review must not be allowed to go unnoticed, for it is as unsolid as the Goodwin Sands, as untrustworthy and deceitful as they are. Everyone must know that new names are introduced and old ones cast aside every year in all countries. Have not hundreds of old families died out in our own nation since historical times? How far back can many of us trace our own family name? How far, for instance, can Dr. Horatius Bonar trace his in the annals of Scotland? How many new names, both first and surnames, have been added to the national list during the last two centuries? There is a constant change going on in this department. If then it is so very appreciable in the comparatively short space of 200 years, how very important must it have been in 26 centuries! Besides, there must have been thousands of names, both of persons and places, among the Hebrews which never found a place in the Bible, just as there must be many names in the British realms which have not been recorded in the general literature of the country. So that we are quite unable to say of certain names "they are not Hebrew or Semitic," unless their form is directly opposed to the general character of the language; even then, we should be cautious, lest by our haste we may be found treading truth in the mire. It is a dangerous practice for a man's honour to make rash negative assertions.

We must not circumscribe Hebrew names to the lists we have in the Bible, for every new list we meet with tells us of new names coming into use, and of old ones falling out of custom. It is simply one of the laws of language. In the enumeration of the returned captives of Judah and Benjamin, as given in Ezra and Nehemiah, we meet with many names which might, if found only in a British catalogue, have been termed non-Hebrew, and "traceable to another class of languages altogether." In the New Testament we meet with others, now acknowledged to be Hebrew, but if they had never appeared there, yet had been found in Roman history, they might have been denied all connection with their proper source. There may therefore be thousands of British names purely Hebrew which cannot be found in the Hebrew writings. Of course it is at once admitted that as our language has enriched its common vocabulary from that of other nations, so has our custom been to cull names from other languages, as others have done from us.

If, however, the doctor means to say that there are *no* purely Hebrew Scripture names *among* our people, we pronounce him again ignorant of the subject under debate. In Mr. Hines' "Oxford Wrong," Mr. H. E. Nicolls produces a list of 254 Hebrew family names, which he says are "most certainly not of Jewish extraction,"

yet found among the British. I submit a few more from among persons whom I have met with, and yet are not connected with Judah, but whose names are certainly of the Hebrew class.

Allan, Able, Adar, Adair, Andrew, Anderson, Abercrombie, Abernethy, Aird, Beath, Beattie, Bethune, Bell, Calvert, Calverly, Doeg, Doig, Davis, Davidson, Eve, Eva, Evan, Evans, Eldrid, Elder, Harold, Hege, Heber, Joachim, Jabez, Jason, James, Johns, Jordan, Jarrett, Jeram, Israel, Luke, Locke, Lack, Mark, Marks, Ogg, Oram, Padan, Peden, Pharez, Philip, Rugg, Rigg, Sharon, Silas, Scott, Stephen, Stephenson, Stevens, Thomas, Ure, Yorston.

This makes a list of 313 British names which are certainly Hebrew—there may be many more, and these are old names which have lived for centuries in the country, some of them being found among the ancient Scotch and Irish, some among the Britons and the Welsh : Yet Dr. Bonar says that our family names are “traceable to some other class of languages altogether” than the Hebrew ! Perhaps he is not aware that three of the earliest kings of the Britons whose names have come down to us were called “Solomon !” He cannot deny that word a Hebrew origin.

In mentioning the names of women, Dr. Bonar can only refer to Christian names, for the surnames of women are the surnames of their fathers and husbands, so he must have intended his readers to understand that the Christian names of women in the British empire are not the same as those of women in ancient Israel. But, then, we only read of one Sarah in Scripture, of only one Rebecca, one Leah, one Rachel, one Asenath, one Miriam, one Deborah, one Ruth, one Hannah, only one Esther. It was not the habit of the people to perpetuate the names of ancestors, so if the doctor be correct in saying we have not repeated the ancient names in our families, does that in any way affect the case ? If we have followed the example which was set by Israel, can that be used against us as an evidence that we are not Israel ? Yet the doctor does it, and seems to think he has done valiantly.

But he is not quite correct in saying we do not perpetuate the names of ancient Israelitish women. Can he count the number of Sarahs he has known ? Has he never met with Scottish women called by the following Hebrew Scripture names—Rachel, Miriam, Rebecca or Rebekah, Hannah, Ruth, Elizabeth, Mary, Anna, Martha, and others ? Although our use of these names does not, so far as I am aware, contribute any evidence of our Hebrew origin, yet it proves the doctor wrong and rash.

Then, as to names of places, how stands the case ? The names of places in England he tells us are not Hebrew. It is true they are not all Hebrew ; so far as we know there are many names in Britain which were never heard of in the Hebrew fatherland. Still, I think that a careful observer would find in Britain some very common Hebrew names of places. In order to prove this I shall give a most interesting extract from “Our British Ancestors,” by the late Canon Lyons, who was no advocate of the Hebrew origin of the ancient British or of the Saxon race.

"The identity of such names as the following can scarcely be all of them accidental or capricious—*e.g.*—"

"The Hamath of Scripture finds a corresponding locality at Hamath, in Gloucestershire; while Ararat is within a few miles of the same."

"The Aven of Ezekiel and Hosea is repeated in the Aven and Aven-ing in Gloucestershire, Aven in Wilts, &c."

"Nebo is repeated in Wilts."

"Ur, Hor, and Hur, are repeated at Awre and Horfield, in Gloucestershire."

"Lilley, occurs in Hertfordshire and elsewhere."

"Beor and Beer, occur in Devon, Dorset, Essex, Hants, and Somerset."

"Tamar, occurs in Cornwall."

"Hai, or Ai, is represented at Hay in Brecon, and Hay in Gloucestershire; perhaps Haigh, Lancashire, &c., and Eye, Suffolk, Hereford, and Northamptonshire."

"Abram, occurs in Lancashire, at Wigan, in Marketfield."

"Elam, occurs at Elham, in Kent."

"Mara, is found at Mara-Zion, in Cornwall."

"Gilboa and Bell, appear in Wilts."

"Sidon Hill, in Hampshire."

"Meon, is represented in Hampshire in three instances."

"Asher, or Esher, is repeated in Esher, Surrey."

"Bamah, at Baamhill, Gloucestershire."

"Calneh, seems to have ditto at Calne, in Wilts."

"Ham, occurs in Kent, Surrey, Wilts, Essex, Somerset, &c."

"Baal-peor, seems to crop out at Bel-per."

"And a large list might be added."

"The Babylonian name of Ashbi (Ashby) is represented in twenty places or more in Britain; while one of the chief Babylonian cities, Oreb, the modern Warka (Arabic, Irak), finds its phonetic representatives in York and Warwick. The same name, too, is found in the Celtic part of France; and we must not forget that the phonetic and radical expressions are to be looked at in these cases and must be taken to regulate our decisions, rather than any similarity or dissimilarity of modern spelling, which is quite as capricious and has undergone as many changes as ever the Oriental names have done."

In another part of the same work, the Author makes the following observations:—"The closer, therefore, the similarity between the early British and the patriarchal languages, the more ancient, would I argue, was the connection between those races. It has been supposed that the Anglo-Saxon element in the ethnology of our local names in the south, and a considerable sprinkling of Danish in the north, have driven out the British; this, however, is by no means the case. A very large—I would almost say, the largest—portion of the names of our villages and hamlets retain their aboriginal names, with only a Saxon or Danish termination."

In the face of these facts, Lysons hesitated very much to accept the common notion that the British people are of a Japhetic origin, believing that there was a greater amount of evidence in favour of their descent from the Semitic stock.

"I confess," he says, "that but for the universal *tradition* which assigns our descent to Japhet, I should have been rather inclined to attribute to the British Celts a Semitic origin, both on account of the relics of worship which we find in Britain, and also on account of the language, the traces of which we find still attaching to the names of those places where they carried on their religious ceremonies."

Oronian, in "*Israel's Wanderings*," says the following:— "Strong evidence of the occupation of the 'Keltic' countries by Israelites and Canaanites is given by local names, as the following list will show. The names are taken from Keith Johnstone's *Royal Atlas*, and are arranged according to the probable Hebrew equivalents, which are mainly derived from the appendix to Stanley's '*Sinai and Palestine*.' S. stands for Scotland; I., for Ireland; E. W., for England and Wales; and F., for France.

ACHU—"Meadow." *Achu-more* (S.); *Accous, Acheux* (F.); *Achi-l, Achi-ll* (I.); *Acha* occurs in 20 names (S.); *Ach-in*, 22 (S.).

AIN—"Spring." *Ain-ort* Loch (S.); *An-dail* Loch, *An-Burn*, *An-water*, *An-dale* (S.); *An-trim, An-ure* (I.); *Ain-River*, *Ain-houe*, *Aisne* River (F.).

AR—"City." *Ar-gyle, Ar-isaig, Ar-nish*, &c., 29 in all (S.); *Ar-boe, Ar-magh, Ar-vogh*, &c., 17 in all (I.). The form *Ard* occurs in 108 cases in S., I., and F.

BAAL, the god of the Canaanites and idolatrous Israelites, occurs 86 times, (S.); 106 times, (I.); 10 times, (E. W.). In the form *Bel* it occurs 36 times in S. and I., and as *Beal*, 11 times in the same countries.

BOZRA—"citadel," or "hill," *Birsea, Birse*, occur 6 times (S.).

CARMEL—*Carmel*, water (S.).

CHOR—"Hole," *Chor-achan, Chor-ick Glen* (S.); *Choir-Loch, Chair-na-Loch, Chor-in* (S.).

GAI—"Ravine," *Gair Loch, Gai-mong Water, Gai-thorp Burn*, &c., 16 in all (S.).

GAL—"Bubbling spring," or "wave," *Gal-a Water, Gal-braith, Gal-vale*, &c., 19 in all (S.).

HAR—"Mountain," *Har-burn, Har-den Castle, Har-nan Loch*, &c., 9 times (S.); *Haer-faunds* (Roman Camp), *Hart*, 6 times (S.); *Har-wood, Har-ter Fell* (E. W.); *Har-court, Har-fleur, Har-one* (F.).

IR—"City." *Ir-ane, Ir-vine, Ir-en*, &c., 6 times (S.); *Ir-by, Ir-chester, Ir-well*, &c., 7 times (E. W.).

KIRIAH—"Fortress," or "city," as seen by Dean Stanley in Phoenician *Certa* (pronounced *Kerta*), *Car-thago, Caer-laverock Castle* (S.); *Caer-leon, Caer-marthen, Caer-narvon*, &c., 14 times (E. W.). *Car* occurs 106 times (S. I. E. W. F.), as in *Car-lisle, Car-digan*; so *Caer-narvon* is often spelt *Car-narvon*.

KAL—A root meaning "prison," or "fortress," *Cal-a-der, Cal-gary, &c.*, 32 in all (S.); *Cal-hame, Cal-lan, Cal-trag*, 8 in all (I.); *Kel* occurs 16 times (S.); Cf. *Cal-neh*, which is supposed to mean the "fortress of the god Ana."

MARA-ZION is a town in Cornwall, and speaks for itself.

MAAN—"Springs," *Main River, Maine River, Main-ham* (I.).

MAKOR—"Well-springs," *Maghares Is., Maghera, Magher-amore*, &c., 14 in all, (I.).

MECHILLOTH—"Fissures," *Maogilli-cuddy Reeks*, *Maogilli-gan Point* (I.).

ROSH—"Head of a mountain," *Rosh-k Loch* (S.) ; *Rosh-in* (I.) ; The *Rossee* (I.) ; *Ross* occurs 41 times (S. I. E. W.) ; *Ros* 18 times (S. I. E. W. F.) ; *Roos* (E. W.), &c.

SHEN—"Crag of a cliff." *Shen-well* (S.) ; *Shan*, 14 times (S.I.) ; *Shean*, *Shean-water*, *Sheen River*, *Shin-naah*, *Shin-rone* (S. L.).

TSUR OR TUB—"Rock," Phoenician *Tyre* ; *Tor* occurs 51 times (S. I. E. W.) ; *Toor*, 4 times (I.).

The same writer remarks in reference to this list of names of places :—"Is there not in all this evidence from race, customs, and language, strong support to the proposition laid down at the beginning of this chapter as regards the so-called 'Keltic' race? Does it not at once seem possible, to say the least, that the pre-Saxon inhabitants of the British Isles were partly Israelites, and partly Canaanites?"

Let any candid man examine the above lists and then answer for himself. Let Dr. Bonar himself take up this little handful of evidence and by its light reconsider his remarks about names of British rivers, hills, towns, and cities ; and if he can, let him account for their names thus supplied him on any other basis than that of a Hebrew origin of the people who gave those names. How came the ancient people of Cornwall to name a hill "Carmel," unless they knew of the Scripture mount of that name, a few miles north of Dan's chief seaport? How came they to use the word "Ain" so often as a name for spots so identical with the Hebrew meaning of the word. It signifies "a spring or a water source," and in the land which has "no Hebrew names of places" we find it applied to "streams," "rivers," and "lochs." Then it appears that the Hebrew word "Chor" means a "hole;" how very appropriate then it was for the name of a lake! And then we have the word "Gai," a "ravine," used with the same appropriateness. So is the use of "Gal," meaning a "babbling spring or wave," it too is applied in exact keeping with its Hebrew original; and who but a people who had beheld the "waves" of the Lake of "Gal"-ilee, and knew of the important centre "Gilgal" would have named a river "Gal"-a-water? By whom could the ancient "Mara-Zion" have been named if not by those who wept as by the shore of the "far-off isle," they thought of their home near Zion in Palestine? Whence came the name "Nebo," to appear in England? Where else in the world does it occur except in the land and books of the Hebrews? What had a people of Japhetic race to do with such names as "Gilboa," or "Tamar," or "Sidon," or "Asher," or "Beer," or "Ai"? How came a people who had never seen the Land of Israel to carry so many hundreds of names from it to Britain? It is absurd to suppose that all these names can be the mere result of chance or coincidence. The history of the world presents no other such catalogue of strange coincidents. These are both too exact, and too numerous to be of that nature. They are a standard by which the origin of the people may with safety be judged, more especially when we find many other sources of evidence surrounding them on all sides. Facts are obtainable all over the land of the most diverse nature, all leading to the same point.

Mr. J. Forrest, of Glasgow, in a series of articles on "The Original Inhabitants of Great Britain," in the *Glory Leader*, writes :

"The ancient topography of Great Britain and Ireland, furnishes a positive evidence of the Hebrew origin of these early settlers. The name Dangan occurs three times in Ireland, besides Dangan-dargan. And in Cornwall were the rivers Tamar and Isaac—Latinised Tamarus and Isaac—a country called Tamare. York was anciently Eboraucum—Hebrew city, as also Danaasnuda, i.e. Dan & Juda (Dan from beside Judah); Pedery-dan—perhaps Dan's footpath; and Judeu, a British city; Danum (now Doncaster); and many others. To these may be added some personal names, viz., Eliudire, Lot, Eildadus, Caius, Eilred, *Cursalem*, Eidol, Samuel-penissel, and an Irish name, *Ai-das*."

"According to Ptolemy, a people in the Lowlands of Scotland were Gad-eni, the British Gyddelians; but from an inscription recently dug up in Northumberland, were CAD, i.e. Gad, and seem to have occupied a considerable portion of the Lowlands of Scotland, and the North of England."

Yet content to remain in ignorance of all these significant facts concerning our origin, Dr. Bonar, assuming himself to be what too many are only over willing to concede, he proceeds to dogmatise on the origin of the British people, and tells us that their language, including the names of persons and places, is traceable to quite another parent language than the Semitic. This chapter presents him with a rare field of difficulties in that case. Here there are placed before him some hundreds of names applied by the earliest British inhabitants to places all over the country, and he must admit that they can be traced to a Semitic source, how then is he going to destroy their influence on the question? How is he going to set them aside, or turn the balance of evidence against them as he needs must do, if he would make good his own contention? Somehow, it is evident, a Semitic influence has been brought to bear on our British ancestors. If then our language can be proved to be Japhetic, how has the Semitic made such a deep impression upon the names of Fortresses, Hills, Rivers, Ravines, Harbours, Towns, Cities, as well as of men and women? We claim it to have been only possible by a large colony of Semitic people coming into the island, where, in all probability, there already lived some of another race, Hamatic or Japhetic, and these so influenced the population of the country as to fix their names upon the most prominent features of the land, from north to south.

If, however, Dr. Bonar can show that these Semitic people were not Hebrews, then he will have partially made good his statement, but if he fails, then our proposition—that these early inhabitants of Britain were the maritime traders of Israel about the era of Solomon—remains in sure possession of the platform. We do not deny that along with the immigrants from Israel there were probably also Canaanites from Phoenicia. We do not claim that there never were any but Israelites in ancient possession of the land. Israel was too closely associated with the Phoenicians in trade and territory to have escaped them so well as this; so were the Phoenicians too intimately joined in business and marriage with the Israelites to be able to carry on any trade or emigration unknown to and unassisted by the maritime portion of Israel. Besides, the larger proportion of the names we have produced are taken not from the country of the Phoenicians, but from the celebrated centres of Israelitish memory and interest.

They are not merely Hebrew words, but, in many cases, names which were employed in Palestine for places which became deeply engraven upon their historic page from the memorable events with which they had been connected. It was a system peculiar to the people, and seen in them to-day. In every colony founded by British people we find the names of places in the Old Country repeated in the new. As our ancient fathers did so do we. The immigrant wishes to have something about him which constantly reminds him of the land and locality from which he has come. If he cannot manage to name a river or a town after his native village, he will generally try to name his first freehold after the spot of all others dearest to him on earth.

CHAPTER XXI.

PHYSIOGNOMY.

"Hate thou the lie, yet without bitterness;
Thy hatred of its evil speak, only to teach and bless.
The error hate, but love the erring one."

—*H. Bonar, D.D.*

"A portion of truth is truth, but a portion of a rule is no rule at all."
—*Professor Smith.*

"That the English, Welsh, Scotch, Celtic, Norwegian, or Norman physiognomy is the very opposite of the Eastern—Israelitish faces being quite a marked contrast to those of the British."

In this Dr. Bonar assumes what he should first prove. Either the Doctor himself is a dear, innocent, confiding man, or he supposes his readers to be so. He cannot have examined this little matter himself—he must have taken the word of some other for it; or he must have jumped at a conclusion without deeming an investigation necessary, and supposed that no man would trouble himself to doubt the absolute truthfulness of the statement; or, even if some one did consider the assertion unproved, he would never trouble himself by putting it to the test. It is a lamentable fact that the Doctor has too much evidence on his side as to the correctness of this estimate of human character. He has been too much accustomed to this class of men; and he forgets that things are different when he puts on the harness of debate from when he merely clothes himself in his preaching gown. He must remember that he has not only denied our facts, but has assailed our honour and truthfulness; and thereby challenged us to put forth all the engines of our position to refute his attack and establish our own integrity. He has brought us rashly before the bar of public review, and we are justified in confronting him in the plainest style that truth and honour will enable us to assume. He has traduced our reputation; and if in the honourable act of re-establishing it we are compelled to submit him to the same humiliation, we are forced to it, although we would it were otherwise.

The venerable Doctor is not, of course, responsible for the introduction of this question into the controversy. It was unwisely called in, by one of our own side, as an evidence of our Hebrew ancestry; his argument being that it was in fulfilment of prophecy that the Jews and the Ten Lost Tribes were now of different features. Every opponent since then has tried to make use of this supposed fact, that the British face is not the same in features as the ancient Hebrew. All have alike erred in arguing on an unproved foundation. It should be known and carefully remembered by disputants that no conclusions can be arrived at from a merely hypothetical premis. We must start upon a "fact," or facts, if we would have a solid argument.

It is not known as a "fact" that there was a clearly defined cast of countenance common throughout the Twelve Tribes of the Hebrew

nation. We have not within the boards of the Bible one verse to tell us what was the general physiognomy of the Israelites. Of course this leaves it open to us to infer that there was one general resemblance, if we like, for as there is no positive statement as to a general resemblance, neither is there a record of any actual diversity. This absence of evidence has been used as if permitting the opinion that all the tribes were of one general cast—possessing what Dr. Bonar is pleased to term “The Eastern—the Israelitish face.” It is generally supposed that the modern Jews are all after one model of physiognomy, but this is a mere matter of imagination. Any man who will take the trouble to make a careful survey of Jewish and British faces will see that some British men have remarkably well-defined Jewish countenances, while many Jews are devoid of what we consider the special characteristic. But I am not going to deny that there is in the Jewish face generally an evidence of his nationality, or at least of his tribe. I only have the acquaintance of one Levite, and he does not possess the characteristic features.

The twelve patriarchs were in one sense not of common parentage. The *maternal* parent should be taken into account as well as the *paternal*. Jacob's sons were : by Leah—Reuben, Simeon, Levi, Judah, Issachar, and Zebulun ; by Rachel—Joseph and Benjamin ; by Zilpah, Leah's maid—Gad and Asher ; and by Bilhah, Rachel's maid—Dan and Naphtali. Of what country the two handmaids were is not recorded ; we may suppose, however, that they were natives of the country about Haran, where all Jacob's children were born. Nor are we supplied with any information as to their personal appearance. They may have been plain, or they may have been comely. But we may be certain that they possessed characteristic marks of individuality, which to some extent would be transmitted to their children. We cannot suppose that Dan and Gad would have a very striking resemblance to each other, in features, any more than they possessed it in character.

Of Leah and Rachel we have this distinction, which by inference is strongly suggestive.—

“And Laban had two daughters ; the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender-eyed ; but Rachel was beautiful and well favoured.” (Gen. xxix., 16, 17).

Although sisters, we cannot suppose this well-defined difference would have no reproduction in their posterity. Rachel was by far the more beautiful of the two women, and all will admit that if the features of Jacob would be to a large extent developed in all his sons, so would the refined beauty of Rachel be transmitted to her two sons ; and may not this fact account in some degree for Jacob's special love for them. He first loved their mother, because of her superior beauty, and doubtless the perpetuation of her features in them, after her death would keep alive this affectionate sentiment in the aged patriarch ; for evidently the thought of Rachel was one dear to him, from the loving reference he made to her death long years after, to her elder son Joseph. (Gen. lxix., 7).

Then beyond this we have other elements of diversification. The twelve patriarchs of the tribes of Israel took wives from different

places, and this would still further contribute to increase the variety of individual habits and features of the offspring. Judah had children by two women. Only one of his wife's sons lived, the two illegitimate sons, Pharez and Zarah, lived to be leading men in the nation, while located in Goshen. It is not of significant importance to notice the children of any but Joseph, who was sold into Egypt before he came to the age of maturity.

After Joseph became Governor of Egypt, he took as his wife an Egyptian princess—"Asenath, daughter of Potipharah, prince of On," by whom were born to him his two sons, Manasseh and Ephraim. Now when we consider that Joseph was the first-born of Rachel, the beautiful wife of Jacob, and that he would in all probability inherit a large portion of his mother's features—that it was said of him, "He was a goodly person, and well-favoured" (Gen. xxxix., 6), together with the fact that his wife was a pure born princess of Egypt, may we not conclude that the profile of his descendants would very greatly differ from that of the sons of Leah? Of the families of Ephraim and Manasseh, we learn but little from the inspired volume; it is, however, extremely probable that their wives were also Egyptians of their mother's rank, and social position. This would of necessity make a very noticeable difference between the features of Joseph's tribe and those of Judah; for it is a well known fact that the profile of an Egyptian face, as these faces are represented in their sculptures, is straight and sharp, in a large degree a contrast to the Jewish, and even the Assyrian.

But what does Dr. Bonar mean by an "Eastern face?" Does he mean to suggest that all Eastern people are after the same pattern? If so he is labouring under a serious misapprehension. There is as great a variety of countenance among the Eastern nations as there is amongst those of the West. Before he made the vague statement that "physiognomy of the Eastern—Israelitish faces is a marked contrast to those of the British," he ought to have defined what is the "physiognomy of an Eastern face." But it is against the doctor's plan to make careful definitions, and correct logical syllogisms. And since it is evident, from what above appears, that there is a strong probability against a characteristic physiognomy in the Israelitish face throughout the tribes, it follows that, without a definition, the doctor's words are meaningless. To say that one man's features are the opposite of some other unknown man is simply to say nothing. Dr. Bonar has no means of arriving at any decided opinion as to whether there ever was an "Israelitish face," yet he is so reckless as to affirm that the appearance of the British is "quite a marked contrast to it."

Besides showing an absence of philosophical care, this assertion discloses a fearful lack of historical culture. No man who is even a mere tyro in relation to the historical literature of our ancestors could commit such a flagrant error, as to say the physiognomy of the British is a contrast to the Eastern, for if anything is proved on independent grounds, it is that our nation, in all its branches, came from the "East." Let the worthy doctor turn up any historian of note, who endeavours to trace our nation to its fountain head, and he will find that with one consent they all assert that the people who now compose our nation are of Eastern origin,

It is true our common school histories do not make it a part of their business to supply the origin and early history of our ancestral tribes ; and it is possible that on this particular subject Dr. Bonar has got no farther than those useful, though initial and incomplete, little volumes. It might be a source of pleasure to him, now that he is in his last years, to give a little attention to the more scholarly works of philosophic men, who have devoted years of active labour to the work of elucidating the question—where did our ancestors come from ? Let him go to the records of the Irish, and there he will find without the least equivocation the entire body of history and tradition combining to prove the Eastern origin of the people of that part of the United Kingdom. Next let him take up the records of Wales, and there he will find the earliest memoirs of the people informing him of the very fact he has disputed—that the Welsh came from the East, from Asia Minor and its vicinity. Let him also make a careful perusal of all that can be learned of the ancient Britons, and he will be unable to come to any other decision than that they came from some country by the head of the Mediterranean Sea. If still he is doubtful of our origin, and supposes that the bulk of our nation is made up of Saxons, Danes, and Normans, that field of investigation is open to him. He will find they are all one race, and that with one consent our national historians trace them back to Media and the region of Armenia. I ask him not to take the works of British-Israel writers on the question to guide him in his review of these old historical events, let him completely ignore them, and refer only to men who have never accepted the question as correct, who possibly have never known of it. Let him read Sharon Turner's "History of the Saxons," Rawlinson's "Herodotus," Latham's "English Language," Creasy's "History of the English Constitution," Latham's "Germania, of Tacitus," and many others of the same class, and he will be led irresistibly to the conclusion that after all we are the children of Eastern parents. It might surprise him, but he would be forced to acknowledge himself a captive to at least the fact that we are of eastern origin, let our physiognomy be what it may. The fact is, Dr. Bonar is altogether behind the age in his historical and philosophical, as well as his ethnographical reading. He has ventured upon a stormy sea without a rudder, and has drifted on the shoals. He was wrong in claiming for the whole twelve families of Israel a common family resemblance, without any evidence of its existence ; and again wrong in saying that the British face was a contrast to the "Eastern face," for nothing is now recognised more generally than that the Saxons crossed into the north-west of Europe from the south-east of the continent, whither they had come from some point still further south and east in Asia.

If he should again take up the question, as he probably may when he sees that he has stained his own honour, and abused his own attainments as a thinker and a man of letters, he may, after reading the disinterested writers above mentioned, turn his attention to those in favour of Britain's Israelitish origin, and give them a fair and honest examination, for there he will find a connected argument such as he does not deem us fanatics capable of producing. Moreover he will find that not one fact is given without authority for its use being also pointed out. He will, I am sure be led to acknowledge

his great mistake in charging us with the invention of facts on which to "rest our proofs." And his noble soul will not permit us to remain uncleared of the calumny which thus, in ignorance, he has thrown upon us, for I have confidence that he will not despise the advice of Tupper :—

"Commend thy mind unto candour, and grudge not as though thou had'st a teacher,
Nor scorn angelic Truth, for the sake of the evil herald ;
Heed him not, but hear his words, and care not whence they come ;
The viewless winds may whisper them, the billows roar them forth ;
The mean unconscious sedge may sigh them in the ear of evening,
Or the mind of Pride conceive, and the mouth of folly speak them."

CHAPTER XXII.

THE RETURN FROM BABYLON.

"The Bible is to a great extent a self-interpreting volume. The Christian takes it by itself, and uses his best judgment in discovering its meaning."—*Dr. S. Davidson.*

"Love the true, independent of party; and follow the right into whatsoever fellowship it may lead."—*Dr. J. Parker.*

"Not parties, but principles. Let us be of no party but God's party"—*H. W. Beecher.*

The Church Quarterly Review admits that "The restoration under Cyrus was doubtless distinctly Judean. The person or persons, whoever they were, who had access to Cyrus, and influenced his mind, were evidently of Judah and Benjamin. So the movement was taken up by these tribes." This is sound and sensible, being in accord with Scripture. Nor have we very serious fault to find with his subsequent assertion, so far as it goes:—"But still it can be almost certainly demonstrated that the returning exiles were not all of Judah, but that the Ten Tribes had a share in the restoration to the fatherland." But a reviewer should know that a case which *can only be almost certainly demonstrated* is just a case which *cannot be* demonstrated. To be almost demonstrated is simply *undemonstrated*. However, it is a matter on which we have no dispute. There were certain families living in Jerusalem belonging to the tribes of Ephraim and Manasseh, during the reign of Josiah, King of Judah, about a hundred years after the Assyrian captivity. These were probably among the captives of Judah, who were carried to Babylon by Nebuchadnezzar, and just as likely their children formed part of the restored people, and they became blended in the kingdom of Judah. See 1 Chron. ix., 3 ; 2 Chron. xxxiv., 9. Nor are we inclined to dispute that families of other tribes also shared in the return. But as the reviewer tried to show that many refugees took shelter in Jerusalem at the time of the Assyrian invasion, why does he not suppose that those whom he believes belonged to other tribes than Judah and Benjamin, in the return, were the descendants of those refugees? It would be quite a philosophical conjecture: From the fact that there were 30,000 belonging to the two tribes, and only 12,000 to be accounted for, it would seem that this large remnant of five tribes would be sufficient for his purpose. If, as he believes "that a considerable portion of the population from at least five tribes retired to Jerusalem, or its neighbourhood, at the time of the Assyrian invasion, and thus escaped the fate of their countrymen," then they must have shared the fate of their friends of Judah when they were carried away, and also in their other vicissitudes, including the restoration, after the lapse of 70 years. So from data supplied by our opponent, independent of the Assyrian captives, we find a source from which those 12,000 Israelites may have descended. So that finding certain families of other than the two tribes among the returned captives is only what the writer of the review should have looked for, even if the captives of Judah had been carried into a

country where it was absolutely impossible for them to have seen the face of a single descendant of the Israelites of the Assyrian captivity.

By accepting this view of the restored numbers we find our opinions harmonising exactly with the Divine record—an object ever to be kept in sight. Ezra ii. 1.—“Now these are the children of the province (of Judah) that went up out of the captivity of those which had been carried away, whom Nebuchadnezzar, the King of Babylon, carried away into Babylon; and came again to Jerusalem and Judah, every one to his city.” So that the following names in the chapter cannot have amongst them any but families of that one captivity, whether they are of Judah and Benjamin or of other tribes. Nehemiah vii. 6, uses just the same language to head the list of the families who returned from Babylon to Jerusalem and Judah. Let the manner be carefully noticed in which this verse defines who the people were. (1st) *These are the children of the province that went up out of THE CAPTIVITY OF THOSE WHICH HAD BEEN carried away,* (2nd) *WHOM NEBUCHADNEZZAR, the King of Babylon, CARRIED AWAY,* (3rd) *INTO BABYLON,* (and 4th) *and came again to Jerusalem and Judah.* None of these four parts of the definition can be applied to the captivity of the Kingdom of Israel. And it follows, uncontestedly, that *only people of the Babylonish captivity* can have shared in this restoration, and consequently the “almost certainly demonstrated” contention that “the Ten Tribes”—meaning the Assyrian captives—“had a share in the restoration to the fatherland” is “most certainly demonstrated” false; and we are in this way enabled to account for all the families who returned from the 70 years’ captivity without accepting either of the hypotheses suggested by the *Review*,—(1) that the lists were incomplete; or (2) that the unnamed 12,000 were a mixed multitude out of the nine remaining tribes—i.e., the Assyrian captives. We have shown good reasons for believing that if the *Review* is correct in arguing that many of the people belonging to the Ten-Tribe Kingdom took refuge in Judea when their brethren were carried into Media, then there must still have been a remnant of them who were taken to Babylon, and as naturally they must have come back again with their liberated neighbours. This also would be sufficient to account for the use of the words, “the people of Israel,” in Ezra ii. 2, as well as the representation of all the tribes of Israel—the twelve tribes, in the dedication of the Temple. (vi. 17.)

The Review becomes very powerful in closing this part of its case, in its effort to prove “that great numbers of Israelites were settled in every part of the land of Israel.” Having argued to his own eminent satisfaction, he comes to a climax in these demonstrative words:—“To complete here the evidence (that great numbers were settled in the land) we have to adduce on this point there was *certainly ONE person* not of Judah at Jerusalem in our Lord’s time, viz., Anna, the prophetess, the daughter of Phanuel, of the tribe of Aser.” Truly our *Review* is easily satisfied! The mention of *one individual* is to him “demonstrative evidence” of the existence of “great numbers of Israelites being settled in the Land of Israel in the time of our Lord.” If he is as easily convinced of all things he wishes to believe, no wonder he is so obstinate with things against his inclinations.

But supposing all his opinions about the Judean restoration be accepted as absolutely correct, does it interfere with the position taken by those who believe in the western migration of the great body of the Ten Tribes? If we admit that the 12,000 who returned were really of the first captivity, will that account for the whole of the families of those tribes? Will it not rather leave still a very large proportion of them which must have gone somewhere else, and who may now be found somewhere, and that probably far distant from the land of their exile? Twelve thousand men cannot surely be taken as the number of those descended from all the thousands of captive Israel. From the city of Samaria alone 27,000 male prisoners were carried away, and we can form no estimate of the multitudes which were led away from other parts of the kingdom between 740 B.C., when three tribes and a half were deported, and 721 B.C., when the captives of Samaria composed that vast and final caravan. Two hundred years passed from the time of Israel's overthrow till Judah's restoration, and even supposing the extremely low estimate of 100,000 as being the total male exiles of Israel, can we imagine that after 200 years' existence in colonies, where we may presume they were not exposed to constant wars and military conflicts, but were even more peacefully settled than they were in Palestine, they had been reduced to the comparatively insignificant remnant of only 12,000 persons? The more reasonable probability is, that they had in that period very greatly increased in numbers, and therefore it is quite unreasonable to think for a moment that the *Review's* argument from the numbers of the returned Israelites, even when we grant all it claims, can have any appreciable effect on the main cause of our position.

CHAPTER XXIII.

"THE TWO TRIBES."

"Stand forth, and turn this frame of things the right side out."

"The two Tribes, in their dispersion over wide Europe, carried their worship, their language, their manners, into every European city, and synagogues exist to this day which were set up centuries before Christ, and every European Jew can tell his pedigree, and lives apart from the Gentiles around."

It is an unfortunate fact that the Doctor in every instance neglects to provide us with authorities for his wild and startling statements concerning historic events. It is a fault with which he unjustly charges us, saying that we *get up* history for our own purposes without giving authorities, &c., to confirm it. It would have been a great help if he had not himself been guilty of this very reprehensible error. Had he first given us a definition of his many, not absolutely unequivocal terms, and then provided us with the names of ancient or modern writers on whose authority he advances his assertions, we would have been saved some amount of trouble and hesitation. Does he, for instance, in the above paragraph mean us to believe that *centuries* before Christ the "two" tribes were "dispersed over wide Europe"? That *centuries* before Christ they had "carried their worship, their language, their manners, into every European city"? That *centuries* B.C. the Jews had "erected synagogues in many cities of Europe," which stand to-day" as memorials of their faithfulness to the Mosaic dispensation? If so, it is a pity that such remarkable events and facts of history, have not received more notice in the histories of nations. How many centuries before Christ did these things take place? Surely we may infer from the form of the sentence that he wished three, four, or perhaps five centuries to be understood. If it were established for instance, that a Jewish synagogue had been erected in Athens four hundred years before Christ, this would go a long way towards accounting for much which perplexes theologians in regard to the Grecian philosophy of that period. But I fear the establishment of any such thing is hopeless unless Dr Bonar personally comes to the rescue, for I am of opinion that no other man in Britain, or even in Europe, knows enough of the question to make its foundation sufficiently firm to stand the ordeal of adverse criticism which it would be sure to encounter on first coming before the public.

However, it is not in any way destructive of our "theory" that the Jews are shown to have so strong a tenacity to the Mosaic ritual. In this we are at one with Dr. Bonar, history, and the Bible. The Jews were, according to divine prophecy, always to show their nationality. That is one of the most certainly mentioned features of their career. They were to be known as "Jews" wherever they went; and in this, prophecy has been most abundantly fulfilled. They have carried the ceremonial, and in some cases the spirit of

their ancient religion with them into all parts of the world. They have been known as "Jews," and have never sought to deny that name, although it has brought upon them the cruellest sufferings of the world's history. Because of that name they have been subjected to all the disabilities and hardships that refined tyranny and bigoted zeal could invent, yet—in fulfilment of prophecy—they have never cast off the name or the hated ceremonies with which it has been connected. All this only strengthens our cause. It shows the literal manner in which these words of Divine inspiration have been fulfilled in reference to the "house of Judah," and lays a strong case for the arguments we postulate concerning the "house of Ephraim," or "Israel."

Israel, in this special matter is placed in exact contradistinction to Judah. Of Israel it is said, in unmistakable words, that Jehovah should disown the people, that He would "utterly take them away, and cast them off,"—that He should not call them His people, nor would He be called their God." (Hosea i., 2-9.) So that when the reverend Doctor tells us that we are trying to prove Israelites a people who bear no marks of family connection with Judah,—who have for centuries been regarded by themselves and others as "Gentiles," he simply tells us that we have done what Scripture required us to do. Israel was the "divorced wife" of Jehovah. In Jeremiah iii., 8, it is written,

"And I saw when for all the causes whereby backsliding Israel committed adultery *I had put her away and given her a bill of divorce*; yet her treacherous sister Judah feared not, but went and played the harlot also."

It is to the same divorced Israel Jehovah speaks when, in Isaiah 1., 1, He says:—

"Where is your mother's divorceement, *whom I have put away?* Or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother *put away.*"

Nothing of this nature is ever said to or of Judah. Judah was never to become "Gentilised," or cast off from being known as God's people; and, consequently, there must of necessity be a difference between the two branches of God's chosen nation. Such a difference as will make the one unrecognisable as belonging to it, and the other as unmistakably a member of it. Hence, the tendency of Dr. Bonar's objection is to confirm our case rather than weaken it.

While, however, we accept his statements thus far as in our favour, we are not able to endorse the whole of the paragraph above transcribed. He has not kept all his "truth" carefully free from error. This may be only from a want of perfect knowledge of the matter in question; but, arising from whatever cause it may, the wheat must now be separated from the tares. Although it is true that the Jews carry their religion with them everywhere they go, it is not true that they carry their "language and their manners," if by "language and manners" is meant the *Hebrew medium of conversation and the social manners of ancient Judea.* These they do not carry with them. The Jews speak the language of the people

among whom they find their lot cast ; they learn that language, and it becomes to them the ordinary medium of communication both among themselves and their neighbours. Hebrew is no bond of union among them. A German Jew and an English Jew do not discover their common interest to lie in a common language. They do not at all adopt it as a speaking tongue. They converse with each other in which ever language is best known to them. Language is to them only a means to an end ; and which ever form of speech is most suitable is the one the Jew of any country adopts as his means of converse with the world around him. He cannot do otherwise. He must enter into commercial intercourse with his "Gentile" neighbours, who are ignorant of his ancestral tongue, so he must for his own advantage learn the Gentile speech ; it becomes his daily business language, its terms of trade become natural to him. He enters into conversation daily with the men of the place, and in doing so, their language becomes his, then his family's, and in his aged years he only remembers that once he spoke the language of another country—but that was the country in which he was born, the place in which his father lived. He was never taught to use the language of Moses as that of his daily life. A German Jew taking up his abode in a British colony becomes a speaker of the English language, he forgets his German, and his children grow up quite ignorant of it. To a certain extent, however, the Jews do preserve the Hebrew language amongst them as a language for their schools ; they learn it much the same as our children learn Latin and Greek. During the last ten years or so there has been a great revival among them in this matter of perpetuating the language of Scripture. The aim of several eminent Jews is to make the Hebrew language spoken throughout all their communities, as a bond of sympathetic union. There are now several Jewish newspapers printed in Hebrew, with this end in view. But the movement is quite modern, and has in no way been characteristic of the people, else there would now be no need of such an effort. The effort proves the Doctor wrong.

That the modern manners and customs of the Jews are not the ancient social manners and customs of Judea requires no particular argument. Every man who is acquainted with the Jews will simply laugh at the absurdity of the thought. It is merely a little stretch of the worthy Doctor's fertile imagination. Let me put him a few questions, and they will prove sufficient as an answer :—

- 1st.—Do European Jews still wear the Eastern dress ?
- 2nd.—Do they recline at their food ?
- 3rd.—Do they retain their old marriage ceremonies ?
- 4th.—Do they still refuse to eat with Gentiles ?
- 5th.—Do they still buy and sell each other for debt ?
- 6th.—Are their women still veiled in public ?
- 7th.—Do they still respect their ancient custom which cancelled all debts, and restored every brother Jew to his former position at the end of every seventh year ?

If the answer to all these, and many more which might be suggested, be in the negative, then how about their manners and customs ? The fact is, they as nearly as possible adopt the social

manners and customs of the people with whom they associate. They do not, as the Doctor has affirmed, live exclusively “apart from the Gentiles around.” They give and accept the invitations of social interchange with Gentile neighbours, in some instances very freely. They are often on the most sociable terms with their neighbours, when their good-will is reciprocated. This is the result of my own experience, for in these matters I see no difference between the habits of the Jews and ourselves. All sects of religion are, of course, somewhat clanish ; that may be because their meetings for worship throw them oftener together, and give them a common feeling of interest in one another. The Jews, therefore, have perhaps a stronger feeling in this respect than possibly can exist among differing sects of Christians ; consequently they are a little more exclusive. But apart from religion they are sociable ; and are not averse to intimate fraternal intercourse with those whom they regard as Gentile. The Jew has no more aversion to the Gentile than the latter has to the former ; and when common interests draw them together, they forget all their antipathies and national distinctions.

It will be observed that Dr. Bonar in the above paragraph acknowledges virtually that the Jews are only “two tribes,” in this differing from Messrs. Wilkinson and Roberts, who contend that under the name “Judah” are to be found the tribes of Judah, Benjamin, and Levi. Dr. Bonar, however, is in strict agreement with the people of Judah, who do not recognise Benjamin as being among them. They hold that they are the tribes of Judah and Levi only, and know nothing of Benjamin’s history since the commencement of the Christian era. The Doctor is also right regarding the pedigrees of the families of Judah. They know to what ancient families they each belong ; and if Benjamin were among them they could not be ignorant of the fact. They know every son of Aaron, and his history, and honour him in his priestly capacity. A poor son of Aaron ranks in the Synagogue above the wealthiest member of their community. They are called “Kohins,” and the most opulent of Judah would consider it an honour to wait upon the humblest Kohin in the services of the Synagogue.

This admission of Dr. Bonar, together with this fact of Jewish pedigree, is significant in the face of the “*Church Quarterly Review*,” which contends that the Jews of the present day are the representatives of the whole twelve tribes, but with this we deal at length elsewhere. But it is worthy of note how great is the diversity of opinion among these objectors to our arguments. One concedes one point, another concedes another, until probably a careful analysis would show amongst them a concession of every point contended for, while every one of them denies the issue. Dr. Bonar does not believe the Ten Tribes went back from Assyria to Palestine ; they wandered away to some yet unknown region. The *Review* contends they did return, and are known as Jews. Wilkinson does not regard their return as certain, but thinks they may yet be found where they were planted by the Assyrian kings. Roberts thinks that whether they returned or not is unimportant, as the Jews are the only representatives of the people. Some one else believes that the Saxons may have descended from the Ten Tribes, but they have become so intermixed with Pagan blood as to deprive them of the promises. Others, that

although the Saxons were Israelites, their case is hopeless, because they have left so much of their blood permeating the nations of the Continent. Some simply withhold their credence because, although there is high probability of the Hebrew origin of the British, they cannot see a demonstrative proof of it. Some admit that it is a clearly settled fact that the Saxons came from the exact spot where, and about the time when, the Israelites were placed in exile, but refuse to believe them the same people, because they cannot see it impossible to have been some other people. No two of our adversaries are agreed as to their ground of assault and opposition.

CHAPTER XXIV.

THOSE NORTHERN TRIBES.

"To the Law and to the Testimony, if they speak not according to this word it is because there is no light in them."—*Isaiah.*

"Every man has a bag hanging before him, in which he puts his neighbours' faults, and another behind him in which he stows his own."—*Knight.*

"Suppose I could prove, not by conjectures, but by registered genealogies, that I belong to the tribe of Ephraim or Issachar, what does it profit me? Will it make me a holier man to know that I belong to those northern tribes against which the Lord, when here, pronounced his darkest woes, as primarily and pre-eminently his rejectors? 'Woe unto thee, Chorazin! Woe unto thee, Bethsaida! It shall be more tolerable for Tyre and Sidon in the day of judgment than for thee.' Never let it be forgotten that the tribes of the north had rejected Messiah before those of the south crucified Him. Capernaum, the representative of the Ten Tribes, had been condemned for refusing the Lord of Glory, before Jerusalem was cast away."

These are the words of a man who really knows his Bible, and is acquainted with the geography of the Holy Land. But there is little evidence, in the passage, of those two facts. For the moment he must have forgotten the history of the people of whom he was speaking. He had forgotten quite that for *seven and a half centuries* "those northern tribes" had been totally away from the locality to which he was referring. In the history of the Ten Tribes, Chorazin, Bethsaida, and Capernaum, are never once mentioned, and the just presumption is that they were cities of more modern erection—that the Ten Tribes had never seen them. Yet he ignorantly calls Capernaum the "representative" city of those tribes! Who is it that talks of "getting up facts for the occasion"? Who is the virtuous man who points to "some defenders" of our identity with the finger of assumed contempt, as he utters the rebuke "they invent" to suit their purpose? Yet here the same virtuous author, who questions whether a belief in our descent from those northern tribes would make him a holier man, for his own purpose represents them as being in the region of Galilee during the ministry of Our Lord. Perhaps a belief in our case would have at least saved him from this imposition. Let him never forget that a "holy man" is always a truthful man. That even the heat of debate should never cause such a man to depart from the narrow path of veracity.

Some men are essentially selfish. They can see no good in anything unless it is for their own individual profit. Any movement, to be of sufficient influence to enlist their services must be shown to be one from which they will personally derive a palpable *profit*. Alas! that among the most eminent of our clergy such a spirit should operate so strongly. Unless we are able to show them that they will reap a direct and unconditional benefit from embracing these views, they seem resolved to pass by on the other side, scarce daring to honour us with a side glance of their eye, so steadfastly is it fixed on that

goal of personal profit. It must often strike men of humble rank that those holding honourable positions think more of retaining their honours, than of plunging into the battle of life to fight for truth in all its encounters with error, whose hydra heads crop up in all directions. It is not "what things are true," "what things are pure," that engage their thoughts so much as, what true things, and what pure things are of most advantage to me! What views may I embrace and enunciate with the greatest safety and credit? No matter how true a thing may be, if it is not looked upon favourably, if there is the least odium attached to its propagation, arising from the ignorance of the people regarding it, few men of social rank, or clerical dignity, will dare to espouse it in case they should for a short time wane in popularity, and perhaps be dubbed for a while "fanatics," "men with fads," and be spoken of as having taken to such and such a "craze." But let the notion become popular, let men of "character" and firmness, who care not for the caresses or the rebuffs of the populace, fight the battle and turn the tide, then the keen eyed popularity-hunters at once notice what has taken place, and immediately become defenders of the once "despised" opinions. It is then, to them, a *profitable enterprise*, and they become prominent advocates of its claims.

How different now are matters from what they were in the days of our great Apostle Paul. He cared not for self, if by any means he could bring men to God through the Cross. He could wish himself accursed from Christ, if that would save his people, the nation of Israel. He never was known to raise the piteous cry "What will it profit me?" To him to be a man of Israel—although a Christian, and the chief among the "defenders of the faith," was a matter for glorying. He of course knew that to the Blood of the Cross alone he owed his personal salvation. But he also knew that as a son of Abraham after the flesh, he was one of a race favoured in many ways far beyond all other nations of the earth. To be a *Hebrew* was to be of the same blood as the Lord and Saviour. To be a *Hebrew* was to be classed among the Prophets and Kings of the one nation which God had chosen. To be a *Hebrew* was to claim a line in the registry with Abraham, and all the holy men of old. To be a *Hebrew* was to be one of those whom God had chosen as the only medium by whom He had conveyed His revealed will to mankind; was to be one of the race through which all the blessings of God were to flow to the human race. Men forget who the Hebrews are. They forget that they are not the despised, condemned, and altogether outcasts we have too long supposed them to be. We prize the Bible, and confess that it is the "lamp of the Spirit of Life" to the world, that it is the one volume which has saved the earth from complete darkness and crime—that by its light millions have found their way to the foot of the Cross of Christ, where they have obtained peace, pardon, and purification. But we think not of the source through which it came to us. Who were the writers of the Old Testament? Hebrews! Who wrote the New Testament? Well, it was written in Greek. Quite true, but not by Greeks. Although God had cast off the Hebrew nation, so far as men could see, He would allow no other hands to write His word to man. The writers of the Gospels, the Acts of the Apostles, the Epistles, and the Revelation, were all Hebrews. The early preachers of the Gospel among the Gentiles

were Hebrews. And to how great an extent they continued the leaders of the Gospel mission can never be known. If our arguments be correct, it can be shown that the first Christian Emperor of Rome was by his mother's side a Hebrew, for she was a British lady.

Why did not Abraham ask the question, What shall it profit me to be the progenitor of a race specially chosen by Jehovah, through whom he promises to bless the whole earth? Could he not have argued that he could be quite as holy a man without any such Divine distinction? Was not Job a good man, yet we do not know that he was one of that specially chosen race. What good was it then to Abraham to be called away from his father's house, and from the country of his childhood, to be separated to God in this mere earthly manner? Did it make him a holier man? In what way did he profit personally by this change? Had he remained in the land of his father he might have at least owned a few acres of ground, and not have been forced to buy a little cave from a stranger before he could bury the body of his departed Sarah. What did it profit him simply to know that all the land of Canaan, from the River of Egypt to the Euphrates, should be given to his descendants, since he was not himself permitted to assert his lordship over it? Well, profit or not, he seems to have had great pleasure in the thought that he was the chosen, and that his seed should be the special people of Jehovah. But "Ephraim now doth not know, My People do not consider" the glory there is connected with being the particular people of the Lord of the whole earth. To some of our nation it would appear that to become a Christian is to cease to belong to the nation. With them the thought seems to be that a Christian has no right to be a patriot. That it is beneath his calling to take any interest in things which, as they put it, "do not make them holier." There can be no virtue outside their idea of the church enclosure. Everything must commence within the *Church*, and if they can extend the *Church* to embrace what previously was simply national, the national element is extinguished and it is still only *Church*. They have not learned that the Lord told the Jews that he was taking the kingdom of heaven from them to give it to a *Nation* which would bring forth the fruits thereof in their season. He did not speak of establishing a church common to all nations, although his call to life and offer of salvation was to all, without respect of nation or complexion—yet He was going to give the "kingdom" to a *nation*, not to a promiscuous company of good, believing, and redeemed men, out of all tongues, and nations, and peoples. There is therefore some importance in God's sight in being of a certain nation, however little our opponents may try to make of it. To us the consolation comes from the knowledge that it is in accordance with the Divine will. Nor will we be envious should we see a Gentile Chinaman as holy and devout as we. The grace of God is, in the present dispensation, unconfined. Gentiles and Hebrews are all welcome to the

Fountain filled with blood,
Drawn from Immanuel's veins.

Yet there is a supremacy given to the nation which has been the specially favoured of the Lord. He has committed the kingdom in some particular way to it, and where His kingdom is, there He must be more immediately present. And we take delight in being able to believe that ours is that nation. And we contend that it is because of

this that our nation is to-day, notwithstanding all its sins, the light-bearer of the world. Why should Britain be at this present time the most purely Christian people of the world? What has been found in them if they be only Gentiles, that they should be so signally placed in the vanguard of civilisation and evangelisation, in preference to older, and more centrally situated countries? If there is no such thing as a committal of the "kingdom" to any one nation, why is there not a similarity amongst all? Why are some—the great majority of the *nations*—adverse to the pure Gospel of the Bible, while Britain is so emphatically the Nation of the Bible, and its Divine religion? In no other nation does the Bible hold such a prominent place among its people, or its politics. But does this make its members holier? Perhaps it may be possible to find as holy men in other countries as we can in Britain, but I am confident that the proportion of members is largely in our favour, although Dr. Bonar considers that, in spite of his own labours for well nigh half a century, as well as those of other eminent godly men, it is ripe for judgment because of its enormous sinfulness. There are more than "ten just men" in each of her large cities, notwithstanding the opinion that she is ready for destruction, advanced by one, who if he saw the danger approaching, would certainly expect to be himself saved, as Lot was, from the impending peril.

The involved statement made by Dr. Bonar to the effect that our Lord while on earth pronounced his darkest woes on the northern tribes of Israel, must be examined a little more fully than has been done in the first paragraph of this chapter.

The Assyrian captivity of the Ten Tribes is accepted by him as a fact. Their return to Palestine is not mentioned as a probable event, or even as a possibility. He never questions their complete separation from Judah, but uses language, on page 630, col. I., which certainly leaves the impression that he believes they are still separate. He speaks of the "*Two tribes in their dispersion*," which of course means their dispersion by the Romans. Consequently, if only *two* tribes were dispersed by the Romans, it is evident that there were none of the "*northern tribes*" in the land in the days of our Lord, even if we argue only from his own words. Therefore he completely stultifies himself: showing by implication that only *two tribes* were in the country, while he at the same time speaks of Ephraim and Issachar as occupying the northern portion of Palestine, and Judah and Benjamin the southern parts. What confidence can be placed in the writings of a man who thus plays fast and loose with his statements? Of course, we know that while the Ten Tribes were in their fatherland they did occupy the northern country as well as the western and south-western; but we cannot speak of them as being there 751 years after they had been carried out of it. Yet this is what Dr. Bonar does, simply that he may by such a manoeuvre fabricate a weapon with which to throw contempt on a doctrine repugnant to his bias.

To what purpose, therefore, does he with emphasis remark, "Let it never be forgotten that the tribes of the north had rejected Messiah before they of the south crucified Him"? Does he not just mean his readers to understand him as affirming that the Messiah had visited the Ten Tribes in Northern Palestine by the shores of the Sea of Galilee, and had been rejected by them before his crucifixion on

Mount Calvary? Is not such an attempt to create a belief in that which is false most highly reprehensible? Dr. Bonar cannot be ignorant of the misrepresentation of which he has been the author in this case. He must know that the Ten Tribes of the Kingdom of Israel, although correctly spoken of as "northern tribes," were at the time of which he wrote in the far-off northern country between Media and Europe; for at that very period Josephus writes of them as still beyond the Euphrates. Yet that very worthy divine inserts a false statement into his article that he may, by any means, appear to add force to his previous affirmations and negations, which have no better foundation to rest upon. Either his memory is very fickle, or his teaching is wrong. So that in spite of his advice the sooner we forget what he has said on this point the better for himself. It will never redound to his credit that he spoke of the woes uttered against Chorazin, Bethsaida, and Capernaum, as being issued upon the heads of ten-tribed Israel.

The tribes of the north had not the opportunity of rejecting Messiah. They were not made acquainted with the fact of his advent, so far as we know, until after his resurrection, unless the 70 disciples sent out by him were commissioned to extend their journeys into those northern regions; and if so, it was not a rejection they met with, but a most significant success and evidently cordial reception, for they returned elate with the prosperous results of their labours. Wherever they went, they seem to have been accorded a ready and hearty welcome. Jesus himself went a very little way beyond the limit of the land belonging to his own nation. We might safely say he never went beyond the boundaries of Palestine, so that he cannot himself have visited the "tribes of the north." It therefore follows that he was not rejected by them.

It may be mentioned *en passant* that Mr. Wilkinson is directly opposed to Dr. Bonar on this matter. In combating the opinion of Mr. Hine, that the people of Benjamin occupied these northern portions, Mr. Wilkinson ridicules the thought, and contends that the difference of speech noticed in the case of Peter, when, on the night of the Lord's betrayal, it was said to him that he was certainly a Galilean, because his speech bore evidence of the fact, was merely a provincialism. That it only meant that Peter spoke the common vernacular of country people of that district, and this was no evidence that Peter was of the tribe of Benjamin, as distinct from Judah. So these two opponents join issue between themselves. Each trying to refute, or confute us, by asserting what the other denies.

Thus Dr. Bonar's effort to make it appear that in trying to show the identity of our ancestors with the Israelites of the Ten Tribes, we at the same time prove that we are related to the men who first scorned the teaching of the Lord of Glory, falls to the earth to mingle with the vile refuse, worthy of it. It is a good proof of the forlorn hope he has come forth to defend, when he cannot find more respectable and permanent material of which to construct his fortifications. It is no better than a cloud of dust, thrown up to blind, not to clear, the perception. He has called us weak, and plotting; we have discovered him lodged behind a subterfuge of shams and false representations. He has said of us that we ignore the facts of history; we have found that he denies his own words, and disregards the record of Scripture.

CHAPTER XIV.

MR. WILKINSON'S STYLE.

" You knowish hard w^t, make wild assertions,
And bury them beneath your bold perverisons."—*Aeneas*.

" Few and precious are the words which the lips of Wisdom speak."—*Papier*.

The Reverend John Wilkinson, who assumes to be "a friend of Israel," has boldly written a pamphlet to declare "that Englishmen are not Israelites." He is a most disinterested man—a gentleman quite devoid of ambition, with a soul as sincere as it is humble. The vain pomp and show of this world have no fascination for him. He can see nothing worth striving after in all its hollow pretensions. What he does is performed "IN THE INTEREST OF TRUTH ALONE." He has no prejudice to buttress, no foregone conclusions to maintain. He seeks nothing more selfish, nothing less pure, than the presentation of TRUTH in all the beauty of its holy loveliness. From such a man we are entitled to expect something worthy of the name of "fidelity." Surely such a man will direct our thoughts into a proper and safe channel, will lead them on through mazes of fiction and fancy to the solid rock on which that Divine principle is immovably established. We cannot suspect his company! Such purity of purpose, such integrity of soul, must, in the natural order of things, command our confidence and unmixed esteem. Truth is a noble object, and the man who earnestly sets out to pilot the tempest-tossed and danger-fearing through all straits and shoals to the harbour of eternal "Truth" has undertaken a grand and praiseworthy task, provided he be thoroughly fitted for his duties. How valuable to society is such a man! more especially when we consider the number amongst us who seem to have no other concern than to secure their own ease and comfort, and if possible some reputation. It is only by the occasional appearance of such noble specimens of heroic self-abnegation that our faith in a remnant of human integrity is preserved alive. One minor failing, however, in Mr. Wilkinson, is the rather high estimate he has of himself. Humility is a beautiful drapery to nobility.

In the first paragraph of his preface he tells us that "*he felt impelled in the interest of truth alone* to show the mischievous character" of Mr. Hine's pamphlets. And so anxious was he to have his readers impressed by this opinion, and yet so afraid that they would not be so by the mere reading of his pamphlet, that he concluded his preface with the following sentence:—

"The writer of the following pages earnestly prays that his humble effort in the *interest of the truth of God* may be blessed by the *God of truth* to the clearer apprehension of the *truth respecting Israel*, for the edification of the *truth-seeking Christian*, and thus, to some humble degree, glorify the *God of Israel*."

Then, after having completed his MS. the same fear seems again to have obtained hold of him, and to refresh the minds of his readers

regarding this oft-repeated opening statement, he appended these words as his closing remarks, that they at least might be the last sounding echoes in the remembrances of the production.

"We issue this new and cheap edition in the *interest of truth alone*, and we write only for those who *honestly* desire to know the truth for the *truth's sake*."

In the face of this, who could for one short moment entertain a single doubt of the author's singleness of purpose, and desire to be regarded as a champion of the *Truth* against the fabricators of error and falsehood? Is he not indeed a man among a thousand, though not a solitary example of his special kind? It is no uncommon thing for a man in the dark, who, having lost the right path, at length stumbling upon some track leading he knows not where, to call out to his fellow-wanderers, in the utmost confidence, "Here is the road; I have found it. Now follow me and you are safe."

Notwithstanding that Mr. Wilkinson has so diligently repeated his claim to have written "in the interest of truth alone," and, contradictory as it may appear, fidelity to the same eternally immutable principle compels me to offer a few corrections to his declarations. That sentence, for instance—which, by-the-way, contains the gist of his pamphlet—found in the second paragraph of his preface, where, speaking of Mr. Hine's pamphlets, he says—"they assert that the Jews are not Israelites," is the first requiring amendment. How he could conceive that the "interest of truth" was served by such a statement is known only to such a profound mind as his own. Common people are inclined to suppose that truth is never indebted to that which is not true. It is wonderfully independent. It scorns all help from the untrue—at least so we suppose. We have been used to believe it could rest safely, and defy the fiercest storms that rage, while alone and single-handed; that, in fact, it conquers surest and most easily when allowed to fight its own battles. Now what Mr. Hine says is not at all ambiguous, being in few words and directly to the point, thus—"The Jews are of Israel, therefore purely Israelites." And this he says at the outset of his writings, being the opening sentence of a paragraph on page 2 of his "Lost Israel Found." I leave it with Mr. Wilkinson and his admirers to settle this little point in the interest of truth; emphasising my confession, that I am unable to see by what means the two statements can be brought into harmony as is most necessary if we labour for the interest of that principle which abhors all departure from veracity.

This, however, has no bearing upon the distinction between the Kingdom of Israel and the Kingdom of Judah, which we hold to be the key to unlock the prophecies concerning the two branches of the Hebrew nation. The object is to protest against the manner in which Mr. Wilkinson and others have used this proposition. Mr. Wilkinson is so little acquainted with the use of language and the rules of logic, judging by his treatise, that he supposes, to say, "Israelites are not Jews" is the same as to say "Jews are not Israelites," confounding the subject and the predicate. This may, perhaps, be taken as an index of the "humble" scribe's capacity, for at another part he declares that "if the Jews are Israelites, the Anglo-Saxons are not." He might, in the same authoritative manner, declare that "if Chinese are human beings, Europeans are not;"

which is a proposition of the same logical form, and is no more reasonable than to say, "if a donkey is a quadruped, an ass is not." It is quite possible for a European to be a human being, although the Chinese are proved to be so. They may certainly belong to the same genus, though of different species. In not recognising this lies Mr. Wilkinson's opposition to the British-Israel question. Throughout his pamphlet his effort seems simply to be to prove that "the Jews are Israelites," and satisfying himself that he has done so, with the simplicity of an innocent child, he complacently folds his arms in complete confidence that he has clearly demonstrated thereby that the English cannot be Israelites. All he can see is that if Jews are Israelites, the British cannot be; and all his remarks aim at making this the climax of his ratiocination.

He fails to perceive that every British-Israel advocate is as willing as he to admit the claim of the Jews to their part in Israel. We would look upon it as one of the most absurd contradictions to say that the tribe of Judah was not to inherit the name and blessings of their great progenitor, simply because Scripture distinctly attests that they shall, and we dare not deny the word of truth. It never has been said in the whole range of our literature that the descendants of Judah had lost their birthright; but, on the contrary, most forcibly it has been argued that they, with all the other tribes, shall enjoy the blessings promised to the patriarchs.

In opening his subject, Mr. Williamson treats the matter in a very cavalier fashion. He overflows with bouncing asseverations, and expects every "truth-seeking Christian" to accept his *dictum*, as the demonstration of an indisputable argument. Speaking of the passages of Scripture cited to prove the connection of Britain with the Kingdom of Israel, he delivers himself of the following characteristic speech.—"There would be no difficulty in quoting seven-eighths of the Bible to prove Satan an Archangel, or any other conceivable theory, on the same principle as these three hundred passages are quoted to prove our Israelitish origin." How exemplary the style, how profound the evidence of scholarship, how veracious the statement! He seems to suppose that the most convincing arguments he can use "in the interest of truth" are such epithets as label his antagonists fools, idiots, impostors, or knaves. He desires to impress every one with the opinion that he and his fellow-writers are quite incapable of being wrong, while those on the other side are quite incapable of being right. His word may be relied upon, but their demonstrations must be suspected!

He informs us that he had the honour of Mr. John Wilson's "*personal friendship*, and so took the opportunity of pointing out some passages of Scripture which he seemed to have overlooked, but which, when taken in their plain and obvious sense, *struck his theory dead*." This is the climax of egotism and bombast. But, let it be observed, it is merely the expression of Mr. Wilkinson's opinion. He omits all evidence. He refrains from telling us the duration and nature of this "personal friendship," and withholds all information as to what particular passages those were which dealt the deadly blow. That the "theory" was not "killed" by the fatal *stroke* is a patent fact. It lived years after Mr. Wilkinson's mortal attack, and, by-the-way, has proved so vigorous that it has developed into the

condition of robust maturity, not even a scar remaining to call to mind the struggle of its youth with the gigantic weapon of its earliest foe.

He has quite mistaken the wonderful vitality of this question, for not only did he leave it unslain in the hands of Mr. Wilson, but it still survives the numerous attacks made upon it, and is in the full vigour of prosperity. Its influence is more powerful than ever, and its circle of adherents is widening day by day. And all this in spite of the Herodian efforts of Mr. Wilkinson. Notwithstanding that this renowned warrior for the truth has come forth to slay it a second time, by the issue of his telling dissertation for which, doubtless, he will not only claim the power of *striking death* into our cause, but of complete annihilation. Still, three years and more have passed since this charge of dynamite was fired, and still we are not annihilated unless it be in the brain of the author—a little apartment in which many other things have no appreciable existence, but which appear in real and robust form to many sane and reasonable men.

Mr. Wilkinson entertains a supreme contempt for ignorance, and in keeping with this gives us to understand that *he* is in the *habit of reading his Bible in Hebrew*; and it would appear that the men who cannot take that platform with him are fit objects to be sneered at and snubbed. In dealing with such a profound scholar, who is embued with such an ambition for the truth, we must speak with reserve, pronouncing our sentences in a deferential tone. His criticism must be of a very exalted nature, and may not be assaulted by the vulgar throng. Yet, although with some trepidation, we shall venture to notice his remarks on one Hebrew word which he explains as meaning "The 'Nations' of 'Gentiles,'" in Jer. xxxi., 10. It is □"גּוֹיִם" (pronounced *Goyim*, or *Goyim*.) According to our critic then this word means the Nations of Gentiles, or at least Gentiles, or heathen. To ascertain what the Bible use of this word is, we shall transcribe a few verses in which it occurs:—

Gen. xii., 2—"I will make of thee a great *Nation*." Let us render this according to Mr. Wilkinson's method, "I will make thee (Abraham) a great *Gentile*."

xvii., 4—"Thou shalt be a father of *many nations*," (*Gentiles!*)

" 5—"I will make nations (*Gentiles*) of thee."

" 16—"She (Sarah) shall be a mother of nations," (*Gentiles*)

xxv. 23—"Two nations (*Gentiles*) are in thy womb."

xxxv., 11—"A nation (*Gentile*) and a company of nations (*Gentiles*) shall be of thee."

xlvii., 19—"And his seed shall become a multitude of nations" (*Gentiles*).

Exod. xix., 6—"Ye shall be unto me a kingdom of priests, and and an holy nation (*Gentile*)."

Deut. xxvi., 5, speaking of Israel in Egypt says, they "there became a nation (*Gentile*), great, mighty, and prosperous."

Joshua v., 8—"And it came to pass when they had done circumcisins all *the people* (*Gentiles!*) they abode in their places in the camp."

Judges ii., 20—"The anger of the Lord was hot against Israel; and He said, because that *this people* (*Gentile*) hath transgressed against My commandment, which I commanded," &c.

Isaiah i., 4—Israel is thus addressed, “Ah, sinful nation” (*Gentile*).

Jer. vii., 28—“This is a nation (*Gentile*) that obeyeth not the voice of the Lord their God.”

Then coming to the chapter from which Mr. Wilkinson has quoted his example, which doubtless he read carefully in the Hebrew, we find that truly remarkable passage *Jer. xxxi., 36*, “If those ordinances (the sun and moon) depart from before Me, saith Jehovah, then the seed of Israel shall cease from being a nation (*Gentile*) before me for ever.”

These passages are sufficient to show that the term **גּוֹי** (*Goyim*) or in the singular **גּוֹי** (*Goy*), is frequently applied to Israel in the Bible, proving that Mr. Wilkinson has erred in saying, if it is so applied, then the words “*Israel*” and “*Gentile*” would “be confounded so as to land the simple reader of the Bible in helpless despair.” Perhaps this eminent Hebraist is of opinion that he could have selected a more suitable vocabulary for the old Hebrew prophets, had they waited to consult him, than that in which they wrote their Divine commissions. There are some, however, who are simple enough to believe the old style preferable to any modern tinker's work.

Already then our author has betrayed himself, and ruined his claim to veracity and scholarship—two virtues on which he seems to have set a high value. We have no interest in trying to prove him a counterfeit, and had he with candour and modesty given evidence of his ability, none would more readily have acknowledged it; but he has himself only to thank for having his borrowed plumes besmeared.

But to pursue our singular critic's remarks; we find him saying, “We have given both pamphlets (‘Twenty-seven Identifications,’ and ‘Flashes of Light,’) a very careful and repeated perusal, making marginal remarks we would not wish the author to see.” Probably he would have been ashamed of his remarks—a blessing if he had taken time to examine carefully the manuscript copy of his pamphlet, a quiet perusal might have convinced him that it also was a labour to be ashamed of, being altogether unworthy of publication as a controversial pamphlet, and thus he might have been saved the remorse, which is bound sooner or later to come upon him, for having lent his name and reputation to so contemptible a production.

Having “carefully and repeatedly perused” Mr. Hine's writings, he discovers him to advocate the assumption that the “Anglo-Saxons” and “The Ten Tribes” are convertible terms. “On this assumption” he asserts, “all the promises of temporal and spiritual good made to *Israel* by name, and through *Israel* to the *Gentile world*, are exclusively applied to the Anglo-Saxons: in these the *Jews have no share*.” “This,” he continues, “is one of the fundamental errors of these pamphlets, as we shall show from plain Scripture.” There is a strange mixture and peculiar ambiguity about this statement. The author does not seem even to have grasped his own opinion of what Mr. Hine's contentions are. What can he mean by “promises made to *Israel* by name, and through *Israel* to the *Gentile world*? Does he mean to say that the promises made to *Israel* by name are also to be shared by the *Gentiles*? Only on this

view of it can his words conflict with Mr. Hine's, for the latter most firmly and consistently acknowledges that the blessings promised to the Gentiles are to come through the Hebrew nation. If he has not observed this prominent feature of the books he criticises in his "careful and repeated perusals," so much the worse for his powers of observation. So that, unless he means to say that Israel's promises are promises to the world in general, he has spoken falsely of the pamphlets under review.

Again, when he makes the statement that, according to those books, "*in these promises the Jews have no share*," he is simply inverting the facts of the case. This, I presume, is another effort "in the interest of truth alone." Let him re-peruse pages 253-4, where Mr. Hine, in speaking of the glory of "Gathering the Jews," has written the following words:—"Can our brethren be indifferent to such a prospect? Why, our identity with Israel becomes their very life; it leads to the *ending of all their sorrows*; to their being reinstated in glory; to *their possession of the promises made to the fathers*; to *their sharing together with us the full and special favours of the Almighty*." Evidently Mr. Wilkinson misreads the plain English of the work he attempts to refute. His devotion to *Hebrew* may have interfered with his studies in connection with his native tongue. Moreover, he has not yet learned to discriminate between things which differ. On page seven he makes evident that things, in their nature diverse, are to him the same. He has there selected two passages from Mr. Hine's opening Address to give an illustration of the contradictory nature of that writer's style, which I reprint also for the sake of illustration.

"The blessings *about to dawn* upon us will be unspeakably greater The very first that we shall inherit is that of living in peace, entirely free from the troubles and convulsions of warfare that have already commenced to engulf the Continent of Europe. With these wars England will have nothing to do: we cannot be embroiled in them." The one placed in contrast to this reads thus:—

"We cannot be indifferent to our army and navy matters, for a time of warfare is coming to us—even to us—but *not yet*. Armageddon *looms in the distance*."

This is what Mr. Wilkinson points out as a glaring contradiction. He cannot observe that they are totally independent of each other. The one, on the face of it, refers to the immediate future, the already dawning day, while the other points to that which is only looming in the far-off distance. The two paragraphs have absolutely no bearing on one another, and therefore cannot possibly constitute a contradiction. The one definitely referred to European commotions, the other to the Holy Land as the centre of attraction, and the great gathering of the nations in the day of Armageddon. To use his own words, "is not the common sense of our countrymen insulted by such a loose and presumptuous style of writing?" He presumes to entertain the supposition that no statement of his can possibly be doubted by his "common sense countrymen." That while he is making gross accusations against another man, his own word will be accepted as irrefragable, without the slightest effort on his part to prove his contentions true. The wars of the last decade were truly

alarming, but, as Mr. Hine, *writing in anticipation* said, they did not affect England. While Europe has been convulsed by the fears of war, our nation sat looking peacefully upon the scene as a spectator viewing the combatants in an amphitheatre, so that Mr. Hine's words in this particular instance have come true almost as a prophecy. Had the honour of making such a careful and exact comment upon prophetic events fallen to the lot of Mr. Wilkinson, or one of his own school, something less dishonourable would have been said of it.

Such are a few samples of the small-minded attempts made by this reverend defender of the truth to injure the reputation of a man who most assuredly has done much to illuminate the prophetic Scriptures, and point out an avenue by which we are able to trace history in a course which harmonises with prophecy. It is true of all enthusiasts that they are apt to run to extremes. Mr. Hine may have said some unwise things, as all uninspired men will. He may have quoted passages of scripture to substantiate his views, which are from their connection debatable. Yet with his profound erudition and devotedness to the cause of truth, this doughty opponent has not succeeded in dislodging one fundamental proposition of Mr. Hine's argument.

He is deeply agitated in the recesses of his truth-loving spirit, over a sentence which the audacious Hine has presumed to utter, to the effect that "We are indebted to *Benjamin* and not to *Rome* for the preaching of the Gospel" in the early ages. To this *Philalethes*, such an opinion is shocking. It is robbing *Rome* of a magnificent laurel crown to place it on the brow of *Benjamin*. But in his effort to replace it on the rightful head, Mr. Wilkinson shoots away beside the mark, bringing in matter altogether irrelevant and in assumed righteous indignation he queries, "Indeed what are we to say to the cool assertion that we are indebted to *Benjamin*, as distinct from the *Jews*, for the tidings of the Gospel, when the Lord himself said, Salvation is of the *Jews*?" Particular notice should here be taken of the care with which he must have studied Roman history, and the origin of nations, for he makes that great people—that nation of mighty warriors, legislators, and writers, to be *Jews*! Can it be wondered at that such a man deemed it his special prerogative to set truth and error in fatal antagonism? After musing on such a display of logical acumen and historic learning, who can resist the thought which of old prompted the impulsive remark, "Thou art beside thyself, much learning hath made thee mad." No man in his sane condition could ever confound the Romans with the *Jews*.

In his continued determination to misrepresent and distort, to mislead, confuse, and confound, he refers to the author of "Identifications," where he states his difference from Messrs. Wilson and Glover, who only endeavour to prove the British to be the tribe of Ephraim; to this our most conscientious reviewer remarks, "How can this be correct in the case of Mr. Glover, who tries to prove England to be Judah, unless Judah and Ephraim are one and the same tribe?" It must surely be owing to his non-acquaintance with what these men have written that he is able to make such atrocious misstatements. Mr. Glover never did try to prove England to be Judah; although he undertook to prove that "England's Royal

House is the *remnant of Judah* reigning over the House of Israel;" being under the impression that the only tribe at present organised in national form is the tribe of Ephraim in England. Mr. Wilkinson has taken the title of Mr. Glover's book for its contents, without reading what lay between the covers. Yet he professed to have been a careful student of the subject. If he speaks truthfully of himself—and we must certainly concede that much, at least, in this case—then it can only be rejoined that he has "studied carefully" to little purpose.

CHAPTER XXVI.

"THE FOUNDATION TRUTH."

"Other foundation can no man lay than that is laid."

—Paul.

"The fruits I have gathered of prudence, the ripened harvest of my musings."
—Tupper.

On pages 8 and 9, Mr. Wilkinson quotes a long extract from some two-page "introduction" by Mr. Hine, said by the former to be from the introduction to the "Supposed Identifications"; but I have examined two different editions of Mr. Hine's book, one for 1874 and one later, without being able to find the words of the extract. It may have appeared in an earlier edition, but if so, the critic, who wrote in 1877, should have used the latest and revised edition, so as to make his review more correct. He proves himself on every hand to be a most careless writer—even while he presumptuously pretends to write "only in the interest of truth." However, in this extract lies what our "defender of the truth" calls "the foundation truth, or the fundamental error," of the question. And he introduces his readers to the consideration of the subject with the words, "The fundamental error, however, lies in the unscriptural view respecting *Israel* and *Judah*." Then he goes on to say the author he is criticising is guilty of "fostering a prejudice against the Jews, by asserting their exclusive right to the curses" of prophecy "and to the curses only; and is open to the charge of 'Scripture pilfering,' by robbing the Jews of those precious promises which legitimately belong to them, and applying them to the English nation." All this is a mere gratuitous assertion. Nothing of the kind is done from beginning to end of the British-Israel literature, and it says very little for the intelligence of the reviewer to suppose that any Bible student could possibly attempt to deprive Judah of his national blessings while claiming them for all the other tribes.

He seems to run his head blindly against the absurd notion that we deny the right of the tribe of Judah, otherwise known as the Jews, to be called by the generic term "Israelites," for he contends that the question resolves itself into this form, "*Are the Jews Israelites, or are they not?*" This, to Mr. Wilkinson, is the question at issue. He then goes into a laboured argument to prove what has never been disputed—to prove what every British-Israelite writer has contended for, but what this sage and serious reviewer thinks capable of "striking their theory dead"! He becomes triumphant over his success in proving that Paul called himself both a Jew and an Israelite, and asks—"What can be more clear and definite?" If Paul was a Jew though not born of Judah, and yet an Israelite though not of "any one" of the ten (?) tribes, why cannot all other Jews be Israelites? Then, with a three-word sentence, falling with steam-hammer force on his devoted opponents, he utters, "They are such"! With pathetic emotion he then appeals to the reader not "to pass lightly over this matter". Doubtless it is important that

those culprits who are found "pilfering" Scripture should be brought to a just tribunal, that they should be arraigned before a competent court, to receive the due merit of their deed. I should not, however, consent to the Rev. John Wilkinson sitting as judge, though, as a witness against them, his appearance would give me pleasure. He would be a sadder man at its conclusion. It would bring him more grief than glory.

Either Mr Wilkinson is playing upon words in the discussion of a serious and solemnly important question, or he is labouring under a most remarkable hallucination of a very distressing sort. That is, he is either deceiving or deceived. He is either taking advantage of a supposed ignorance amongst his readers, for the purpose of making himself appear erudite and smart; or, it may be, he has not yet discovered the nature and object of Mr. Hine's arguments, and is therefore himself trying to teach others on a question which he has not himself examined sufficiently to know even its elementary propositions; for no man who understands our position could ever, in a sane moment, charge us with teaching such a sentiment as "If Paul be a Jew he cannot be an Israelite"; for our position being founded on the sure word of Scripture, holds that the generic term "Israelite" applies to all sons of Jacob, whom God re-named Israel. But as no Benjaminite can be called an Ephraimite, no more can any of the *ten tribes*, in a *tribal distinction*, be called Jews or Judahites. Every one knows that each of the twelve tribes was called by its father, the son of Jacob. The tribe of Joseph, owing to the peculiar blessing of Jacob, being the only departure from that rule, was divided into two parts, "Ephraim" and "Manasseh," the two sons of Joseph, and grandsons of Jacob; but although they were each called a "tribe," still in aggregate references to the twelve tribes of Israel they were both included in the name of "Joseph." Such we find in Exodus i., 5; Deut. xxvii., 12, xxxiii., 18; 1 Chron. v., 2; Ps. lxxx., 1; Ezek. xxxvii., 16, xlvi., 13, xlvi., 32. The Twelve Tribes of Israel, or the twelve families of Jacob, are what we find in the forty-ninth chapter of Genesis—1st, Reuben; 2nd, Simeon; 3rd, Levi; 4th, Judah; 5th, Zebulun; 6th, Issachar; 7th, Dan; 8th, Gad; 9th, Asher; 10th, Naphtali; 11th, Joseph; 12th, Benjamin. These are the names of the twelve men from whom the confederate tribes of the Hebrew nation took their respective names. It did not, however, matter to which of the tribes any member of the nation belonged, he was equally entitled to the name of their common ancestor—any one might call himself an Israelite. To suppose a man capable of denying this indubitable fact, is to suppose him utterly ignorant of the most self-evident truth of Bible history.

On page 14, Mr. Wilkinson shows himself perfectly aware of this being the case, by quoting a passage from Deut. xxvii., which exactly confirms it; yet, when he wishes to prove at page 20, something against the British Israel writers, he conveniently forgets this truth, and divides Joseph into two tribes for the simple purpose of making people believe that Benjamin was not one of the "ten tribes" proper, and by such an act he would make out that the Israelitish commonwealth was composed of "thirteen" tribes, and not of twelve, as it is

constantly represented as being ; yet, in strange inconsistency, he on page 21 speaks of the nation as the " *entire twelve tribes.*" If this is not " pilfering " scripture, it is surely twisting it about to fit his crooked purpose.

To obtain a perfectly clear view of the case, and to understand exactly what is meant by this contention about the various tribes, we require to glance at the origin of the separate kingdoms of the nation. It must be a matter within the knowledge of all, that for seven years after David was accepted King of Judah, B.C., 1056, *ten tribes refused to own him*, and were ruled over by Ishbosheth the Son of Saul. At this time the historical names " Judah " and " Israel " were employed to distinguish the two kingdoms. Judah was David's own tribe, and of course willingly owned their own Prince as King, in preference to a Prince of the tribe of Benjamin, which was the tribe of Saul, and his successor, Ishbosheth. The terms " All Israel " and " Judah " were at this early period chosen to show the two antagonistic factions of the nation, and have, more or less throughout the history of the people from that date retained the same signification, both in history and in prophecy. " All Israel " is, I think, first used in this sense : 2 Saml. ii., 9. " And Abner, the son of Ner, captain of Saul's host, took Ishbosheth, the son of Saul, and brought him to Mahanaim, and made him King over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. . . . But the *house of Judah followed David.*" It will be noticed here that Benjamin is carefully distinguished from Judah, as being one of the component parts of " All Israel." Benjamin was, in fact, the bitterest and most desperate opponent of the power of the House of Judah ; and was the first to engage in hostilities against the tribe of Judah (2 Saml. ii., 15-16). No correct and faithful interpretation of any history can be given unless we lay its foundation in the earliest records of that history. It is only by so doing that we can learn the import of certain phrases and terms found running through the records. By no other means can we understand the feuds and almost permanent antipathies between the different parts of the nation. Consequently it is important to mark this early episode in the history of Israel and the causes which led to it in order to obtain a clear understanding of the subsequent annals of the Hebrews. We err when we say that the separation of that nation into two kingdoms, dated from the death of Solomon. It dates from the Ascension of David, when the power of authority was removed from Benjamin to Judah. Ephraim sympathised with the cause of Benjamin, because, no doubt, of the nature of Jacob's special blessing (Genesis lxix.) confirmed by Moses (Deut. xxxiii.) conveying to him the birthright position; and from the fact that during the time of the commonwealth, a large majority of the judges belonged to the family of Ephraim, which engendered the hope of supremacy as ruler, as well as of being most powerful in wealth and population. In this way Ephraim seems to have secured a sort of representative position amongst the tribes, as we frequently find the Kingdom of Israel referred to as " Ephraim " as well as Israel—sometimes as " Joseph." Judah, on the other hand, seems to have held very much aloof from the other tribes, and to have assumed a proud and independent position, treating the rest with a haughty indifference, no doubt from the nature of the blessing given by Jacob to their father Judah. " Thou art he whom thy brethren shall

praise their fathers children shall bow down before thee. . . . The scepter shall not depart from Judah, &c.," thus conferring on him the right to rule. This high hearing, on the part of Judah, created a spirit of discontent among the other tribes, or at least a kind of suspicion and envy. And most probably the whole origin of their separation into two kingdoms lay in this source.

David succeeded in healing up the schism for a time, all were united during his reign and during many years of that of Solomon ; but as things became unsettled, during that monarch's later years, the old spirit of jealousy began to show life, and found an instigator in the person of Jeroboam, *an Ephraimite*, who had been made "ruler of all the charge of the house of Joseph," by Solomon, because he was a "mighty man of valour, and industrious." This man, seeing his chance, made use of it, and "lifted up his hands against the king ;" which action would eventually lead to the revolt of "all Israel" from the House of David, under the standard of Jeroboam. (B.C. 975.) The full particulars of this may be read in 1 Kings xii., where those who went with the Ephraimite, Jeroboam, are frequently termed "all Israel," in contradistinction to Judah, who remained under David's dynasty.

Notice that here the two tribes of Joseph, Ephraim and Manasseh, are regarded as only one "house," under one prince or ruler, and are called by the name of "Joseph;" only one family out of the twelve families of Israel. (1 Kings xi., 28.) But Mr. Wilkinson does not choose in all cases to accept the exact statements of the Bible. He seems to think he knows some better method, and to suppose that all readers will accept his *dictum*, in spite of God's record being against him. He makes out that the Kingdom of Israel was composed of ten tribes without Benjamin or Levi being in it. To do this, he is compelled to split "Joseph" in two, and really reject "Levi" altogether. True, Levi is not reckoned a tribe when enumerations for revenue or military purposes are made ; but that important tribe cannot be omitted when we make an analysis of the Tribes of Israel irrespective of any particular purpose.

But, moreover, unfortunately for Mr. Wilkinson's system he is forced into complete antagonism with the Bible ; for on page 20 he tells us that Judah and Benjamin together formed the Kingdom of Judah, by this most assuredly meaning that from the first it was a *two-tribed* kingdom. But what saith Scripture ? In the chapter from which we last quoted, we take the following, "I will rend the Kingdom out of the hand of Solomon, and will give ten tribes to thee ; but he shall have one tribe for My servant David's sake, and for Jerusalem's sake, the city which I have chosen of all the tribes of Israel."

Now this passage must contradict Mr. Wilkinson in one of two ways—1st, Solomon, or more accurately his Dynasty, must receive only *one* tribe out of the twelve, which would leave *eleven* to Jeroboam, while Mr. Wilkinson only allows him nine ; or, 2nd. He must receive *one out of the ten*, which originally constituted the "Kingdom of all Israel," *besides the tribe of Judah*, together with the Levites ; thus leaving Jeroboam *nine*. If Benjamin did not join Jeroboam, then the Davidic Dynasty retained *two* tribes, and not *one*. If Benjamin, however, was one of the ten, the Royal line was supported by one tribe only, and was subsequently joined by a second. The words

mean only one of two things. Either simply that David's descendants should only have one tribe to reign over—which would be falsified by history ; or then, that they should have *one of the ten* given to Jeroboam, in addition to the other two—Judah and Levi. Let us re-examine the words of Ahijah to Jeroboam—" And Ahijah caught the garment which was on him (Jeroboam) and rent it in *twelve* pieces, and he said to Jeroboam, Take the *ten pieces* ; for thus saith the Lord, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give *ten tribes* to thee ; but he shall have *one tribe* for my servant David's sake but I will take the kingdom out of his son's hand, and will give it unto thee, even *ten tribes* ; but unto his son will I give *one tribe*, that David, my servant, may have a light alway before Me in Jerusalem." (1 Kings, xi., 31, 32). This passage commences with the garment rent into 12 pieces, of which 10 are given to Jeroboam, and 1 to David's line. What then becomes of the other ? According to this one tribe seems to have been *cast away* absolutely. We only find 11 of the 12 replaced. One becomes lost. We must therefore misunderstand it. Our method must be at fault. Jeroboam is told to take hold of *ten pieces*. He has nothing to do with the rest. Of those *ten*, the prophet continues to speak, the other *two* form no part of the theme. Now, let it be remembered, that, when the first rupture of the nation took place, on David's accession to the throne, "All Israel" made Ishbosheth their king, and Judah was the only territorial tribe which acknowledged David as their rightful monarch. This is the first notice of the great national separation. Benjamin was then one of the *tribes of "all Israel,"* and was not in the least degree associated with Judah until after the death of Abner, the general of the army of the confederate tribes. On the other hand Judah was David's own tribe, and there could be no question as to their preference for a Prince of their own family. It would therefore be only a natural thing to suppose that they would cling to their own royal blood, that this tribe was already his, and it would be quite superfluous to speak of *giving* it to him. Judah was the royal tribe, and David's was the royal family of the tribe. To rend the kingdom from the king's family required that either the family should be exterminated—which Jehovah had sworn to David he should never do, for two reasons, 1st, because of His promise of perpetuity to the line, and 2nd, it was the line of the coming Messiah. The only other alternative was, that the tribe of Judah should be separated from the others with their royal house still in it. The royal tribe and the royal line were inseparable, and so long as the royal family lived in the tribe, the tribe would own its authority. Consequently the tribe of Judah was in any case the inheritance or possession of the house of David ; so that to remove the obligation on either part called for the destruction of the other. The logical sequence to this is simply that the tribe spoken of as to be given to the king's line, must refer to one which he could not claim in the same sense as he could claim Judah. It was something which could be taken from him without the destruction of either, and which could be returned to him as a gift.

Besides, the words of the passage speak only of *one* tribe, whereas we find in reality that the house of David ruled over *two* territorial tribes. If Mr Wilkinson is correct, then we require to know how Scripture is to be harmonised. The Bible says *one tribe*,

Mr. W. says *two* tribes. Moreover, the Bible tells us plainly that the tribe of Judah followed the house of David. “And it came to pass when ‘all Israel’ heard that Jeroboam was come again (from Egypt) that they sent and called him unto the congregation, and made him king of ‘all Israel’; there was none that *followed* the house of David *but the tribe of Judah only.*” Evidently Judah never favoured the revolt against their king, but voluntarily rallied round his and their royal standard, when the others, from discontent and jealousy, withdrew from the national union. Therefore at the first the tribe of Benjamin was one of those which supported Jeroboam, and chose him king over “all Israel.” Benjamin was one of the “ten” represented by the rent garment, and most undoubtedly composed one of the “ten-tribed kingdom” of “All Israel.” Those who withdrew from the house of David were those who before formed the kingdom of Israel, under Ishbosheth, and were called “All Israel,” while David reigned only over Judah.

Then, since we subsequently find that Benjamin rejoined Judah in the continuation of the southern kingdom, what is meant by this “one” tribe is evident. Judah never was taken from David, so could never be *given to him.* Benjamin was taken from him, and was returned to him shortly afterwards, and continued with him up to the end of the Judean kingdom. Benjamin was an important constituent in the origin of the “ten-tribe” kingdom under Ishbosheth, when “*Judah only* followed David,” and again took its place when the same kingdom broke away from the government of the royal tribe, when “there was *none* that followed the *house of David* *but the tribe of Judah only.*” (1 Kings xii., 21.) Ten tribes were given to Jeroboam—by ten tribes was his kingdom established; but one of these deserted from his standard and rejoined that of Judah. So we find that although ten tribes out of twelve were given to Jeroboam one of them was transferred from him to Rehoboam; and one tribe of “All Israel” was placed in the midst of Judah for a light or testimony, according to Divine purpose. The ten tribes of “All Israel” were: Reuben, 1; Gad, 2; Asher, 3; Zebulun, 4; Dan, 5; Naphtali, 6; Simeon, 7; Issachar, 8; Joseph, 9; Benjamin, 10. The Levites being a tribe belonging to all the nation, having no tribal portion, and being neither soldiers nor contributors of revenue, but were scattered throughout all the other tribes, they were not reckoned as favouring one division or another, although they never lost their tribal individuality or rights. In a political sense they were never recognised, while in a religious view of the nation they were never omitted. At first they were under both ~~kings~~—Rehoboam and Jeroboam—but at length they found it ~~necessary~~ to throw in their lot with Judah, and have since then remained in the habitations of that tribe.

On page 20, Mr. Wilkinson tells us that “Judah and Benjamin *formed*” the kingdom of Judah, whereas we have most unequivocal evidence already produced, showing that Judah alone *formed* that kingdom, B.C. 1056, and again, in the year 975 B.C., the same tribe alone resumed it, when the others withdrew from the federation. Benjamin had nothing to do with the formation of the kingdom of Judah, *if the Bible record is correct*, nor had that tribe anything to do with its resumption, for it was among the seceders

with Jeroboam, and was only brought back by some act of Divine interposition, when Judah had independently continued the authority of David's line. This is the teaching of the Bible, and whatever other or more authentic proof the noble defender of the truth may be in possession of, he has not condescended to inform us, although he is so emphatic about it. I have no doubt, however, that in the mean time the authority of the Bible will be generally regarded as slightly preferable to the modern *dictum* of this gentleman, so skilled in the ancient and unrecorded events of history.

That he is really ignorant of Israel's history as it is told in the Bible, and Hebrew History—wherever else he procures his information—is clear from the following sentence on the 20th page of his pamphlet, “Under Rehoboam, Solomon's son, ten tribes revolt, and form themselves into a separate kingdom, with Jeroboam for their first king, and Samaria (?) as their seat of royalty.” The Bible unfortunately for Mr. W.'s historical truthfulness, tells us that Jeroboam built “*Shechem*, in Mount Ephraim, and *dwell there*.” (1 Kings xii., 25.) It is a question of trifling import, yet it serves to show how profound is the ignorance of this self-constituted advocate of “the truth.” I am afraid “truth,” as well as men, has sometimes occasion to call, “Save me from my friends”! When he displays such unconscionable ignorance as this, how does he expect reasonable people to trust him even when he chances by accident or otherwise to tell the truth? Not unfrequently he does tell the truth by accident, one instance is where he says that “The separation of the two kingdoms shall last until the two houses again become one nation,” which is just affirming our position “that they have not yet become one nation,” only he did it accidentally. In justice to him, however, I must notice that Mr. Wilkinson does not fall into the common error of some of our opponents in saying, that the two houses became one at the return of the Babylonish captivity. He does not argue that they have yet become united.

But we have almost lost sight of the reviewer's chief objection to the British-Israel arguments, which is the sharp line of demarcation insisted upon between Judah and Israel. But our argument this far has been necessary in order to show the authority for insisting on this clear and distinct statement of the difference. Mr. W is jealous for the Jews, lest they should be deprived of their position in the heritage of Israel. But he may rest assured that the interests of the Jews are in no danger. We, too, are deeply interested in their welfare, and warmly urge upon a callous people the claims the people of Judah have for recognition, not only by Israel, but by the world. And when we find him asserting that we deny “that the Jews are Israelites” we are not much surprised, for it is only in keeping with his manner of stating Scripture representations. If he has read the Bible with a careless and inattentive mind, what better method could we expect him to adopt in perusing a book of human authorship. His profession is that of an expositor of the Bible, and if we find him so utterly inefficient within the walls of his “life work,” it is no wonder that when he “turns aside from it for a few hours” to try his unskilful hand upon a matter only partly connected with his special calling, he should be found to be floundering about in direful and pitiable confusion.

His want of skill is manifested in the opinion which he has entertained regarding the difference which we insist upon as existing between the terms Israel and Judah. He does not seem to have observed that this lies not in the national origin of the Twelve Tribes, not in any degree applicable to them as a nation, but as twelve component parts of one nation having one common ancestor. They all centre in Jacob, whom Jehovah renamed Israel, but they all diverge from him in the twelve sons of that patriarch, and descend through history as twelve units of one family; each of these units commencing its progress through the course of time with a special blessing for the accomplishmens of a particular mission. We trace these units, and find them each carrying out their allotted work in the events which make up their national record. But surely to do this is not to deprive any of them of their promised privileges? How otherwise can we more beautifully observe the manner in which they have each fulfilled their missions and enjoyed their Divinely-conferred prerogatives?

CHAPTER XXVII.

THE JEWS, AND BENJAMIN.

"In all cases men can mistake if they choose. They can make the metaphorical literal, and literal metaphorical; they can confound equivocal and confuse synonymous if they will be perverse and unfair; and they can understand aright if they desire to."

—Prof. C. E. Stowe.

Mr. Wilkinson is not the only opponent of our arguments who gives assent to the following statement regarding Paul, the Benjamite Apostle.

"Every plain reader of the Bible must surely know that Paul was not only a genuine child of Abraham, 'A Hebrew of the Hebrews,' but also a *Jew*, though not of the tribe of Judah, but of the tribe of Benjamin. 'I am indeed a man, a Jew'"

"If, then, Paul was a Jew, though not born of Judah, and yet an Israelite, though not of any one of the Ten Tribes, why cannot the Jews be called Israelites?"

And in order to give this assertion a show of good argument he follows it up with remarks just as foolish.

He is deeply solicitous that this should be particularly "marked, learned, and inwardly digested" by the reader. But you will observe he brings out the wrong conclusion for the support of his own proposition. His argument is intended to be "that the Benjamites are Jews," but he forgets his contention, and affirms a proposition which has never been controverted. What he required to prove was that the Benjamites were Jews. To show us that the Jews are Israelites leaves his position still unsupported. Still, he rallies to the task again, and puts the matter in this form, "Is Paul a Jew, or is he not?" After which he buckles on his harness to the struggle, and this is his answer, "Benjamin being linked with Judah, members of both tribes were "called Jews." No writer that I am aware of has ever dared to refute that historic fact. That the Benjamites were *called* Jews is indisputable. Mr. W. is certainly master of that fortress, and if it is of any use to him he is welcome to retain it. But he will find that we have not forsaken the stronghold, and yet both of us can occupy it in harmony. It may be interesting to give a description of it. And, probably Mr. W.'s words might be the most acceptable. This, then, according to our author, is the material of which his defenced city is constructed.

"Judah and Benjamin together formed another kingdom, or, rather, continued the old but now broken kingdom at their headquarters, or seat of royalty, Jerusalem. In speaking of the *people*, they were frequently mentioned under their separate tribal names, but when the kingdom was referred to, as Judah was the leading and royal tribe, Benjamin's name was absorbed in that of Judah, and the kingdom took Judah's name and was called the kingdom of Judah. This kingdom was broken up by the Babylonians about 606 B.C."

This description might almost have come from Mr. Hine, for with the exception of one or two words it is exactly his doctrine.

Moreover, it is far from being a support to Mr. W.'s statement that Jews and Benjamites are essentially the same. Am I at liberty now to argue that because all the tribes of Britain are spoken of as Englishmen, therefore, Angles and Normans are the same in origin? Or, to deny that there exists any difference between the descendants of the Saxons and the Danes? If there are still families able to trace their ancestry to the Normans, and others to the ancient Britons, may we deny all difference because the nation in which they live and of which they form a part has for centuries been called English? Or, let us supply a more perfect parallel for the sake of clear illustration. In our own Royal Family there are several sons come to maturity, who will probably be the heads of a numerous posterity. Let us then suppose that six generations pass away, and in the seventh the question arises which belong to the Prince of Wales and which to the Duke of Edinburgh; and some one undertakes to settle the matter, and does it from a careful examination of family papers and registers. But a second comes and declares "they are all children of Queen Victoria, and consequently the distinctions drawn are not correct. They are all 'Wettens,' and are, therefore, all entitled to the same privileges." This would not meet our notions of descent and titles. We have to recognise differences between elder and younger branches of the royal tree. The main branch is the inheritor of the regal prerogatives, all others are simply offshoots, mere appendages.

But the confusion of Mr. Wilkinson, as well as Mr. Roberts, of the Exeter Hall Debate, is much worse than that. They wish to make us believe that the national union of Judah and Benjamin completely destroyed their tribal distinction; that they were in every respect the same people. Now it is quite impossible that I can be the son of my father's brother, that, in fact, I can be my own cousin. No man will deny that. Well, the children of Judah and Benjamin were cousins, and so long as a man cannot be his own cousin, there must be a wide difference between the members of these two tribes. They are Judah-Israel and Benjamin-Israel.

It cannot be forgotten that the word "Jews," simply is a short name for *Judahites*, or Children of the Patriarch Judah, while "Benjamites" means the Children of Benjamin, the son of Jacob's old age. Surely then there must be a pure and clear distinction between the two. We would never think of saying the "Judahites" and the Benjamites are the same. If Paul, by saying he was a Jew, had meant to affirm that he was of the tribe of Judah, he could never have again said he was of the tribe of Benjamin. He could not both be a Judahite and a Benjamite any more than he could be his own cousin.

There was, however, a sense in which a Benjamite might be a Jew. The term Jew was not generally or even frequently used in a tribal sense. It was a political name. It was the name by which the people of the kingdom of Judah became known, and in distinction from their neighbouring nations. Thus it became not properly the names of the people, as a distinctive name amongst themselves, but as between nation and nation, not between tribe and tribe. The word *Jews* in fact simply took the place of the older word *Hebrews*, for which it is frequently used as a synonym in the literature of the

present day. In this sense a Benjamite was a "Jew," though not in any sense a "Judahite"—just in the same sense as to the people of the Continent all people belonging to the realm of England are "Englishmen." That term among Continentals embraces all members of the Empire, although amongst ourselves it, strictly speaking, only represents one section of the community native to a certain part of the island. It excludes all dwellers beyond the Tweed, it does not take in the Irish or the natives of Wales yet, politically used, it represents the whole realm.

Mr. Wilkinson, therefore, is floundering pitiably when he considers that the question in dispute is, "*Are the Jews Israelites or are they not?*" It is simply, "*Are the Benjamites Judahites?*"—"*Are the Benjamites the sons of their father's brother?*" Even Mr. Wilkinson I believe could answer this abstruse question without the aid of mathematics.

A great deal however, has been made of this word "Jews" by Messrs. Wilkinson and Roberts in their attacks on our position, completely disregarding its just and true purport, notwithstanding the former's devotion to "the interest of truth." Had they been more anxious to arrive at a truthful conclusion than to secure a victory over an argument they had undertaken to oppose, they would have more easily perceived their error. In his debate with Roberts, Hine made also too much of the distinction, and probably used it indiscreetly, thereby giving his antagonist an advantage otherwise unobtainable. Had he made judicious use of "Judah," as the tribal name, and "Jew," the political name, he would have held his position with a better show of success.

Mr. Roberts is more emphatic than Mr. Wilkinson in his language about Benjamin, making a negative assertion that it "*was not one of the ten tribes,*" and he attempts to establish the negative by using the very passage which destroys it. He says:—

"This is proved in a variety of ways. To Jeroboam, the first king of the separated tribes, ten tribes were promised, e.g., '*Take thee (Jeroboam) ten pieces* (of the rent garment), for thus saith the Lord God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and I will give TEN TRIBES TO THEE.'

No one believing the Scriptures will say that this promise was not fulfilled."

Italics, &c., are mine.

He should have completed the passage from which he extracted that item. Half a truth is not a full disclosure; by some it is said to be of a false nature. For what reason did he not continue the address of Ahijah, and say:—

"I will give ten tribes unto thee; but he shall have ONE TRIBE, for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the *tribes of Israel*. But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes; and unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem."

Let it be particularly observed that Ahijah rent Jeroboam's new garment into *twelve* pieces. He then said, Take thee "*ten pieces;*" that evidently left two unnoticed—left "*two*" for some other purpose, with which Jeroboam had evidently no business or connection.

Still there they were, to represent two tribes. But immediately the prophet tells Jeroboam that David is to have "one tribe," not two, as the untaken shreds of garment indicated. Only "one," but "one and ten" will not make "twelve." If, then, David is only to have one tribe, what is to become of the other untaken one? Is someone else to take it? or is it to die out and become extinct? But not only is the promise limited to "ten tribes," as Mr Roberts seems to read it. It is one of a very definite nature, pointing to some pre-ise and recognised portion of the Hebrew community, for we read (1 Kings xi., 35),—

"I will take the 'kingdom' out of his son's hand, and will give it unto thee *even* ten tribes." "The kingdom" was certainly the kingdom of "all Israel," established by Ishbosheth and governed by him for about seven years, and which on his death became reconciled to the rule of David, who had been appointed king of "Judah" on the death of Saul, but who required a second anointing to constitute him King of "all Israel and Judah." (2 Samuel v., 3.) And this distinction between the two houses was recognised throughout David's reign. "Judah" and "all Israel" were spoken of as two divisions of the kingdom as we would speak of England and Scotland; so we read (2 Samuel xxiv., 1) of David commanding the numbering of the people in these words:—

"Go, number Israel and Judah."

Israel in this case is certainly not the larger term which included the lesser. Judah was an independent and separate part of David's realm, which would not have been included in the command had it been simply, "Go, number Israel." We have, therefore, plain Scripture warrant for saying that the two houses of "Judah" and "Israel" have existed since the days of Saul, and that Benjamin constituted one of the component parts of the latter, was one of the tribes of "all Israel"; and to us, Scripture authority outweighs all the opinions or arguments of Wilkinson and Roberts. As a natural result, the kingdom of "all Israel," on its reconstruction under Jeroboam, would comprise the same elements as it did when it joined David. Had we no other fact to go upon, this would be a good argument when there is nothing to oppose it; but when it is confirmed by the statement that "none followed the house of David, but Judah only," its position is impregnable. Mr. Roberts, however, is not satisfied with the words of Scripture, because it does not lend force to his opinion—which he cannot allow to succumb to a mere verbal Scripture; so he alters the words "house of David" to "royal city," which of course was a city within the limits of Benjamin's boundary; so, he presumes that the city was of necessity David's royal seat, and Benjamin would of course hold it, and therefore hold to the king enthroned within it; and so, Judah was the one tribe which was given to David's son. Therefore, he writes the passage, "And none followed the 'royal city' but the tribe of Judah only." Is not this a cool piece of effrontery? "All is fair in love and war" seems to be looked upon as a suitable motto by this champion debater. We prefer that he should hold to the text as it is, we want none of his tinkering. "The house of David" is quite a different thing from the "royal city." The one means his dynasty, the other the city of Jerusalem, which he took from the Jebusites, and fortified for himself.

I incline to the reason given by Mr. Roberts for the tribe of Benjamin being given to the Davidic dynasty. The city of Jerusalem was a "city of Benjamin," that is quite certain. But it is by no means so certain that its inhabitants were all Benjamites, as Mr. Roberts has asserted. As a city it was held by the Jebusites until David took it, in the ninth or tenth year of his reign. Even then we are not informed that all the "heathen" were turned outside its walls. Of which tribe of Israelites its inhabitants were chiefly composed we are not informed; but this we know, that David sometimes spoke of that city as if it belonged to Judah; for instance, Psalm lxxviii., 67, 68:—

"Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the Mount Zion which he loved."

All, of course, know that "Mount Zion" and "Jerusalem" are convertible terms, the latter being built upon the former. "Judah and Jerusalem" is a phrase so common in the writings of the Old Testament from the time of David, as to point out a close connection between that tribe and that city. It would in fact suggest that Jerusalem was the capital city of that tribe; and there can be little doubt that it in reality came to be regarded as belonging to Judah instead of Benjamin. It lay exactly upon the boundary of Benjamin and Judah, though within the portion of the former.

To secure the throne in Jerusalem and the royal palace to David of Judah was doubtless at least one of the reasons why Benjamin was restored to that dynasty, so that the royal family should have free and unquestioned right to the throne upon which David sat, as well as to secure the temple from the sacrilegious hands of such men as became kings of Israel—lest they should convert it into a temple of Baal. But there was more than this in the purpose of the Divine plan. That purpose referred, I think, to the Messiah's advent.

Mr. Roberts has a very cunning method of altering the words of a passage while giving his comments upon it. The alterations are of such a nature as not to catch the eye or the mind at once. Were it not for the disingenuous nature of the changes, we might say they were cleverly made. There is something of the "sleight-of-hand work" about them which can only be called dexterous or cunning. One passage, already quoted, is thus paraphrased by him:—"There remains the question why the giving of one tribe to the *House of Judah* was necessary to preserve *the light of the House of David*." (I am responsible for the italics.) By this he completely supplants the meaning of the passage he pretends to comment upon. The passage says nothing about "giving one tribe to the House of Judah," nor yet of "preserving the light of the 'House of David.'" The verse is quite another thing.

"And unto his son will I give one tribe, that *David my servant may have a light always before Me* in Jerusalem, the city I have chosen," &c.

Judah is not spoken of, much less the House of Judah. It is Solomon's son that is to get one tribe. The reason why he is to get one tribe is in order that David, or his line, may *have*, not *be*, a light always before Jehovah in Jerusalem, the city of Divine selection.

What purpose can men have in so mutilating the language of inspiration. Can it possibly be that they suppose themselves more capable of interpreting the mind of Jehovah than the prophets were? or can it be that they care not how they distort the text of God's word, so long as they somehow succeed in establishing their own private views? Do they really, deliberately attempt to transform the words of Scripture for their own pleasure? If not, does all this occur through carelessness and inattention? Then how blind are they as guides; how absolutely incompetent to act in the capacity they have assumed. Yet we find men such as Bonwick writing of Roberts that "he has ably exposed the unscripturality of the British-Israel question." If men would but take the trouble to examine both sides of this question—by examine, I mean carefully scrutinise the merits of all arguments employed—they would be more fit to advance an opinion as to what was demonstrated, and what refuted or exposed.

CHAPTER XXVIII.

MISCHIEVOUS ERRORS.

"I touch not now the vulgar thought, as of tricks and cheateries of trade ;
 I speak of honest purpose, character, speech, and action.
 Freedom is father of the honest, and sturdy Independence is his brother ;
 These three, with heart and hand, dwell together in unity."

—Tupper.

The author of "Englishmen Not Israelites" has, in his second edition, enlarged his ponderous treatise by the annexation of an "Appendix" for the special purpose of placing before his readers what he feared he had omitted in the body of his work, viz., "a few of the principal points of this unscriptural theory, with the passages of Scripture which clearly show its unscripturalness, so that they may for themselves take the hammer of the Word and deal out deadly blows against all error of this kind."

He introduces this effective appendix with these words of tenderness and affection :—

"The notion of 'Our Israelitish Origin' is, we firmly believe, one of the mischievous errors of these latter times, diverting attention from the Elect Israel of God, and thus incurring heavy responsibility." The sublime reasoning of this angelic guardian of the truth is refreshing. He finds that a "notion" of a certain matter is diverting attention from some other matter. He is so simple-minded that he is unable to observe that his use of language is terribly involved and imperfect. But let it pass, it is all owing to the completely spiritual cast of his transcendental faculties. Notions are of more weight with him than the facts which lead to their formation. It is the "notion" which, with him, is the all-important element, the facts of history and revelation are subordinate, and fit only for men of small minds to deal with. And yet, to a degree, he is right, the mere notion—when such a mind as that possessed by Mr. Wilkinson gets hold of it, and succeeds in separating it by some transcendental method from the mundane facts and scriptural foundation on which it rests—does seem to be a mischievous error. It has somehow worked tremendous mischief with the noble-minded conservator of "The Truth," for he seems to have lost all control of his power of reasoning. He must, therefore, be speaking from his own experience when he passes such strictures upon this "notion" which has caused him such severe mental disturbance. He should have remembered the poet's words and taken warning by them in time, for true it is that

"A little learning is a dangerous thing,"

and as profound is the advice concluding the couplet—

"Drink deep, or touch not, the Pierian spring."

It is not the simple acquaintance with "notions," but a perfect knowledge of the sordid facts which create them that is required to make a man master of any subject. It is flying off with empty

"notions," which causes so much error of the most mischievous sort amongst us. Mr. Wilkinson only acknowledges the existence of the "notion," while the grand and deep-founded facts on which it rests are to him a *terra incognita*. Herein lies the mischief. Not in either the notion, or the basis of the notion, but in his relation to it. The error lies in the ignorance which some people are content to wrap around themselves from head to foot, rather than go to the trouble of making a careful investigation regarding the truth of the "notion" which has possessed their minds. When we want to get beyond the notion, we have to strip all the superfluous and artificial habiliments off the form of Truth, in order that she may appear in her native comeliness. Freedom from error does not lie in holding with ignorant and unreasoning tenacity to our old and unfounded "notions," any more than it does in being constantly driven "about with every wind of doctrine." There is as much mischievous error growing out of unyielding conservatism as ever sprang from a determination to know the whole truth of all sides of every question.

Mischief is not always the product of those who promulgate strange doctrines. It is quite as possible that mischief may be done, and that to a very hurtful extent, by those who offer rash and ill-considered opposition to those teachings. When a man rushes into debates which he is fitted for neither by temperament nor education, he cannot do other than cause mischief. Mr. Wilkinson has by his contemptuous, insincere manner of treating this question, done much mischief, and when this is coupled with his assumed complete knowledge—the foolishness of which is only outdone by his lack of information on the matter, the amount of mischief he has done is truly very important, as he properly remarks "incurring heavy responsibility."

He uses a term in the above-quoted sentence which he should, in justice to his readers, have defined. He contends that this "notion" of "Our Israelitish Origin" is diverting attention from the "Elect Israel of God." He may mean that our "notion" is diverting attention from the spiritual nature of the Gospel work from the Church of Christ, or he may mean that "it is leading the search for the people of Israel into the wrong channels." Whichever he does mean, he is not quite parallel with truth. We are not undervaluing the virtue and efficacy of Salvation by Jesus Christ. We may, quite consistently, quite scripturally, search for Lost Israel, and yet maintain that only by the blood of the Lamb may a sinful man receive remission of his sins. Only by the atonement of Christ can any man be reconciled to God. We do not in the least make light of the Gospel. In it only is there life and immortality; in it only can the never-ending spirit of man find the consolation and assurance which it requires. Man without the cleansing power of the blood of the cross is like a ship in a tempestuous sea without a helm, while with canvas set she heads for the reef of destruction. The man who trusts to natural descent from Abraham for his individual salvation is trusting to a broken reed. That will never save him. He must have his sins washed away in the regenerating fountain, for that is the only means under heaven given among men whereby we can be saved. Abraham cannot save us. We may not "glory save in the cross of Christ Jesus our Lord." We preach no other gospel than

that which Paul proclaimed among Jews and Gentiles. We know of no other, we desire no other. It is perfect, and charms our reason while it chains our affections. Our only hope is in Him "who bore our sins in his own body on the tree." He is our only plea for righteousness, our only hope of glory.

If, however, he does not mean to charge us with rejecting the Gospel of substitution and atonement by the Lord Jesus, he must then mean to say that we divert attention from the proper people, from Abraham and his successors to a foreign nation, and seek to place in their stead a people who have no interest in the patriarchal covenant, and who belong to another family of the human race. This, of course, is the gist of the matter in dispute. Our claim is that we have discovered the exact nation—the true seed of the "friend of God," the true heirs to the grandest inheritance which has ever fallen to the lot of man—to an empire based on the noblest charter this world has ever seen. We claim this for the British nation, with the Jews associated. We must have the whole family united ere we can see the full development of the great events of the near future. We do not, as our opponent avers, deny this glory to the Jews ; never have we done so. They of Judah are of as much importance in our view of the purposes of Jehovah as the Bible gives them a right to be. Judah shall be the chiefly honoured tribe in the land restored. All the tribes must share the honour, the triumph, and the glory ; and they all shall vie with each other in heaping the majesty and the praise upon their crowned Redeemer. Not a tribe shall be forgotten. All shall come to Zion to offer their worship to their God and King. But while we never deprive Judah of his title to the glories of that great day : we are confident that Israel also will triumphantly come before the Lord, and that the people of Britain are none other than they.

It is with a sincere veneration for our Bible, a devout love for our God that we endeavour to enquire into these things. We can find a God-bestowed honour in the fact that we are the people of His choice—the nation which he took out from among the Gentiles to be a people for Himself—while we can, at the same time, find a reason to glory in a personal salvation by the death of our loving Saviour. We recognise in this dual tie a nearer union with our reconciled Father than it is possible any man, deeming himself a mere Gentile, can do. How did Paul, the great apostle of the Gentiles, look upon it ? See his words in Romans iii, 1, 2 : "What advantage then hath the Jew ? . . . Much every way ; chiefly because that unto them were committed the oracles of God." (Paul here does not use the word Jew in its tribal sense, but in the sense which made the Jews representatives of the Hebrew nation in the political world.) He evidently thought there was something honourable in belonging to the nation chosen to be the medium of God's dealings with the whole of the world. He saw a great advantage in being a Hebrew. Why should we not ? Tell us, if you will, that Paul thought little of his relationship to Abraham after reading these words : "*My brethren, according to the flesh, who are Israelites* ; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose were the patriarchs, and of whom is Christ as concerning the flesh, who is

over all God blessed for ever. Amen!" (Rom. ix., 4, 5.) Although he taught that the right of circumcision was in itself of no value, and was no part of the Gospel of salvation; that it was of no value as a saving act, and might be discontinued without evil effect; he yet encourages the retention of a patriotic pride in our patriarchal origin. As a sinner saved by the grace of God, he "gloried only in the cross of Christ Jesus the Lord;" but, as a man in his ethnic relations, he was proud that on his people fell the Divine adoption and the glory of being the special people of a special covenant with Jehovah, and because to them belonged those wonderful promises made to the man who was "the friend of God." Was he not also aware that these things were yet in store for his people? Did he not know that the great day of their glory was yet in the future? Was not his soul enlarged with the knowledge of God's promise to make "a new covenant with the House of Israel and the House of Judah," a covenant, unlike the one made under Moses, which was, "If ye are faithful and serve Me according to My word, then I will be your God and ye shall remain My people, but, if ye turn from Me, I also will turn away from you and forsake you." He knew that the new covenant was to be one after the nature of that made with Abraham, one of unconditional perpetuity, one of an unending nature, the condition lying with Jehovah alone, "For this is the covenant that I will make with the House of Israel after those days saith the Lord, I will put My laws in their minds, and write them upon their hearts, and I will be to them a God, and they shall be to Me a people." (Heb. viii., 10.) These truths made Paul glory in his nation, made him proud of his nation's heritage. Shall we be less proud of being heirs to the glorious promises, co-partners in the only Divine national covenant which has ever existed? Is there sin in us feeling proud of these things any more than there was in Paul? Have we less cause for it than he had? Was there less error, less mischief in Paul directing attention to these national blessings and honours eighteen centuries ago than there is in us doing so now that we believe the nation is on the eve of entering upon this far greater than pristine glory?

Do not all the signs of the times point most unmistakably to the near approach of the consummation of these things? Does not even Mr. Wilkinson acknowledge that affairs in the East speak distinctly of coming events, and that these coming events are surcharged with the belief in Israel's restoration to the land of Palestine, to the re-building of the ancient cities, and the peopling and tilling of the ancient hills? Why, then, shall we not "cry out and shout!" and rejoice greatly in the coming indications of our Father's good pleasure? What mischief can result from our great joy and our enthusiastic delight over what we behold working out our nation's glory and heralding the dawn of that day when all the people of our ancestral blood, "our kinsmen according to the flesh," shall "know the Lord from the least unto the greatest"? An event for which our great kinsman Paul yearned with an unsatisfied longing, wishing himself *anathema* from Christ, if such could by any means aid in bringing the great day of the outpouring of the Holy Ghost upon his scattered and godless kinsmen. If Paul, the great missionary of the Gentiles, the man whose one object in life was to magnify the Gospel and bring men to a saving knowledge of the boundless love of God as

it is exhibited in the cross of Christ, could feel such a deep interest in the affairs of his nation, wherein lies the fault with us if we follow his example? If such a sentiment, such a perpetual desire existed in the bosom of the great apostle for the restoration of his own people, may be excused or deemed proper and godly. Surely we cannot be condemned for the same thing in a less vehement degree, as our natures are less ardent than was his. None of us have yet gone the length to which Paul reached when he exclaimed in the energy of his soul, "I say the truth in Christ I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart for my brethren's sake." (Rom. ix. 1, 3, N.V.) What adjective would Mr. Wilkinson consider strong enough to describe the state of any British Israelite who would emitiate this outburst of long pent-up desire for our national deliverance from the effects of our cast-off condition?

The "mischievous error" does not lie in our effort to prove our title to the Divine covenant and promises, but in neglecting it. In permitting our prejudice so to blind our reason and embitter our affections as to refuse to examine the proofs advanced and to miscall our brethren in Christ who do. The error must be laid upon the right shoulders, the sin must be laid at the proper door; the heavy burden of responsibility must rest upon the back of the one properly incurring it. It must rest with such men as give false advice to the people, the man who calls upon the people to attack all that he, in the smallness of his little prejudiced mind, considers error, and deal upon it "deadly blows" that, unexamined, it may be consigned to oblivion, not exactly because all the people will take his advice—no, they are not under his control, a higher power governs our thoughts, but because he, in uncharitable language, endeavours to turn the people away from the true intent of the Divine purpose in the affairs of man. To such a man advice is not usually of much value, or to him these few following words might be beneficial, "Be careful that your advice is in every way good, in conflict with nothing in nature, history, or revelation, or never utter it. Let it at least be safe for you to give, and unquestionably proper for others to follow." Before he dubs other men propagators of error let him very carefully examine his own position, let him review his own standing ground in case those he supposes in error may be able to convict him of trusting to a foundation of sand. Before he calls upon men to take up weapons and "deal out deadly blows," let him be certain that he is not calling upon them to encounter a phantom of his own imagination. Let him be sure he understands the real nature of the enemy against whom he volunteers to lead a warlike host, in case he should discover too late for his honour that he has greatly undervalued the power of the fortress he has engaged to reduce and break in pieces, and he be forced to return, defeated, dishonoured, wounded, and disabled.

In this and other chapters great plainness of speech has been used in reference to Mr. Wilkinson, but it is only meant to apply to him as far as *Englishmen Not Israelites* represents him. His pamphlet is taken as an impersonation of himself, so that really it is the man as he appears on the pages of his little effusion that is reviewed and in some cases chastised, not Mr. Wilkinson in his social or professional capacity.

CHAPTER XXIX.

THE ISLES.

"Shine, mighty God ! on Britain shine,
With beams of heavenly grace ;
Reveal thy power through all our coasts,
And show thy smiling face.

"Amidst our isle exalted high,
Do thou our glory stand ;
And like a wall of guardian fire
Surround our favoured land.

"When shall thy name, from shore to shore,
Sound all the earth abroad ?
And distant nations know and love
Their Saviour and their God ?

"Sing to the Lord, ye distant lands,
Sing loud with solemn voice ;
While British tongues exalt His praise,
And British hearts rejoice.

"Earth shall obey her Maker's will,
And yield a full increase ;
Our God will crown HIS CHOSEN ISLE,
With fruitfulness and peace.

"God, the Redeemer, scatters round
His choicest favours here ;
While the creation's utmost bound
Shall see, adore, and fear."

—Isaac Watts.

On this point of our evidence Mr. Wilkinson is as offensive as elsewhere, and makes the following remarks, which I reproduce at length as a specimen of his style.

"That the 'Isles' and 'Islands' are addressed by Isaiah. That these are the British Isles. That the ten tribes came to these isles. Therefore the inhabitants of the British Isles are the ten tribes.

"This is strange reasoning, if it can be called reasoning at all.

"As to the passages quoted—what utter irrelevancy and confusion ! Jer. xxxi., 10 is quoted : 'Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, "He that scattered Israel will gather him and keep him, &c.'"

"The 'nations' of 'Goyim'—Gentiles, are here called upon to listen to God's word, and to declare his purpose to restore Israel. Surely these nations—Gentiles—are not Israelites, or the terms Israel and Gentiles would become so confounded as to baffle the simple reader of the Bible in hopeless despair. The language, however, suits admirably the Jewish people scattered in all lands, and known as Israelites, if all Israelites are not Jews; just as Londoners are Englishmen, if all Englishmen are not Londoners; the lesser being included in the greater."

And this is what the Reverend John Wilkinson regards as "a deadly blow" to the argument in reference to the Isles! All its

force lies in a feeble "surely." That is the strongest position he can take up against it ; "Surely these Gentiles are not Israelites." This is a puny refutation ; indeed, only worthy of a man who had gone beyond his depth. He first mutilates the argument advanced, then derides the mutilated form, because it is not a perfect syllogism, forgetting that it is his own bantling ; then he attempts to throw contemptuously on a second specimen of his own manipulation, to make it appear that it is the offspring of the advocates of our Israelitish identity. But the veil is too thin to screen the deformity of his own image. It will shortly appear that all the *presumption* is on his part, for he only *presumes* that the word "Goyim" must necessarily mean *Gentiles*. It is only a *presumption* ; for the word is many times otherwise translated, and necessarily so. In many instances the word stands for the *people of Israel* as we have shown in a previous chapter. Therefore we require more than a "surely" to show that on this occasion it does *not* refer to the people spoken of by name in the same verse. Besides, for what reason should the *Gentiles* be called upon to declare the purpose of God to gather scattered *Israel*? Of what interest is that event to them? The re-gathering of Israel means the national eclipse of Gentile predominance—the elevation of Israel above all other people of the world. Why, then, should these nations whose interest it is to keep Israel ungathered, be called upon to herald her coming favour and glory? But how exquisitely appropriate is the language, when taken as addressed to Israel, to whom the question of restoration or re-gathering must ever be one of chief importance. Instead of using the word "nations," as is done by our translators, or the word "Gentiles," as substituted by Wilkinson, let us employ the word "people" in accordance with Joshua iii., 17 ; iv., 1 ; v., 6, 8 ; x., 13 ; Judges ii., 20 ; Daniel, xi., 23 ; and Joel iii., 8 ; then we have the verse reading thus :—

"Hear the word of the Lord, O ye people,
And declare it in the isles afar off,
And say . . .
He that scattered Israel, will gather him and keep him."

Then we say, *surely* those "*Goyim*" are not *Gentiles*, but *Israelites*: for what is it to the *Gentiles*, whether Israel be gathered or not ; and why should *Gentiles* be called upon to convey to Israel a message already repeated to them by the mouths of the prophets, again and again? But we can see every reason why Israel (when she should come to herself) should declare throughout her borders that the great day of her redemption is at hand. Moreover, if, as Mr. Wilkinson admits, "the language suits admirably the Jewish people scattered in all lands," why does he prefer, if the Jews are excluded, to substitute *Gentiles* rather than *Israel*? Again, if his contention about "*Goyim*" is correct, how can the language suit the Jewish people unless they have become "*Gentile*"? *Surely* we have here discovered where the "confusion" has originated. *Surely* it "is strange reasoning—if it may be called reasoning"—to say that Israel cannot be called "*Goyim*," while Judah may! Yet such is the result of Mr. Wilkinson's ratiocination! To him the word can only mean "*Gentiles*," yet it is admirably suited to Jews, e.g. *Gentiles* and Jews are convertible terms.

It seems a perfectly unaccountable thing that so profound a Hebrew scholar, so truthful a writer, and so enlightened a guide of

the blind, should take such a liberty as to define the Scripture word בָּנִים as the "nations of 'Goyim'—Gentiles." He could find in no reputed work a justification of such a strange proceeding. The word can bear no such manipulation. It may be represented by either of the words he has used, but certainly not by both together, much less can it be represented by "the nations of the Gentiles." In doing this, our author has indulged in the very fault with which, on page 12, he rashly charges Mr. Hine, "a culpable interference with, and alteration of, the plain word of God," a fault he "cannot find language strong enough to denounce," as severely as his wounded spirit would wish. But of course that which is so wicked when done by a defender of our Israelitish identity is quite a virtue when enacted by our opponent!

In the 36th verse the same word, in the singular, is used in reference to Israel showing that even in the writings of Jeremiah, it was not confined to the idea which we attach to the word "Gentiles" or "heathen." "If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation (בָּנִים) before me for ever." If then the word must mean always what Mr. Wilkinson defines it, we must read the sentence thus: "Then the seed of Israel also shall cease from being a "nation of Gentiles before me for ever," which on the face of it is grotesquely absurd.

Now we want to enquire why this message of Israel's gathering and preservation was to be "declared in the isles afar off"? If the suggestion of Mr. Wilkinson on page 38 is correct, that the "remnant of Israel's ten tribes may probably be found where they were first lost, or taken captive, that is, in Assyria," then all our arguments about Britain and the Isles are overthrown, but then this "demonstrator of our errors," rests contented with a mere assertion of a "may probably be." That such a remnant as is required by Scripture as that of Israel can possibly now be in or about the region of Assyria is an utter impossibility. Israel must, on the eve of her restoration, be a powerful and important nation—the chief nation of the earth. Such a remnant cannot be found in the place where Israel was first carried captive, and consequently there is not the faintest "*probability* of it being found there."

We shall inquire what the Bible teaches about these "isles afar off" to discover the reason of this proclamation of Israel's re-gathering being heralded there in particular.

Isaiah xxiv.—"When thus it shall be in the midst of the land among the people as the shaking of an olive tree (the scattering of its fruit), as the gleaning of grapes when the vintage is done (when but few are left on the vines.) They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of *Israel*, in the isles of the west (or sea)." What shall we say of this passage? The people of the land are Israel, the shaking of the olive tree is the scattering of the people or fruit of the land—the driving out of the land of the people—their rude deportation. The reference to the gleaning of grapes when the vintage is done, is a picture of the very few who were left in possession of the land—three tribes out of twelve. But then, in the very

midst of this scene of distress and grief, when the "land mourneth and the vine languisheth," there is a company of people who sing of the majesty of the Lord, and cry aloud in their rejoicings from the sea, which indicates the course of their travel from their troubled land in the east, this company has gone by the sea, and even on their voyage westward they cry aloud and sing for the majesty of the Lord. Can this be a heathen people? Can they be Gentiles who thus praise the Lord Jehovah from the decks of their ships as they cleave the waves of the Mediterranean, heading for the setting sun? Well may we put the 15th verse as an interrogation—Wherefore glorify ye the Lord in the fires, even the *name of the Lord God of Israel* in the isles of the sea? "Who are ye that thus raise your voices to praise Jehovah in islands in the far off western seas? How came ye to know and praise the majesty of Jehovah so far away from the land of his people? for we have heard your songs from the uttermost part of the earth, even songs to the Righteous." These Jehovah worshippers, in the far distant islands of the great western ocean, *cannot have been barbarous heathen*, they must be a people who knew the Lord, and have had an acquaintance with His glorious majesty. Who but Israel knew either? Who but Israel, in those early days, praised the Lord? Every source of evidence answers none. Then those who in Isaiah's days raised "their songs of glory to the Righteous" in the uttermost part of the earth, must have been Israelites.

As we proceed, therefore, let us retain in memory this clear^r notion of the prophet's idea expressed in the phrase "isles of the sea," or "the west". To him they were inhabited by a people of Israel. In spirit he listened to their song of praise to the majesty of Jehovah. In a previous chapter it is pointed out that these isles were well-known to the people of Israel. It is not at all impossible that Isaiah himself may have made the voyage there and back. Many an Israelite must have done so. At all events there is nothing improbable in suggesting that Isaiah had conversed with some shipmaster, or some merchant, who had been there. It is quite true that King Solomon had done so, for his own captains sailed thither and back regularly, and the trade continued long after Solomon's death. If, as is generally believed, Isaiah was a member of the royal house, how great would be his facilities for gaining such information. Besides, the simple fact that this trade existed is sufficient warrant for our contention that the "isles" of the Western Ocean were well known to the people of Israel. Even if our opponents should not acknowledge Israel's part in this trade they cannot deny it to the Phoenicians, and there never have been two nations more intimate than the Phoenicians and the Israelites were; and from that source alone they might have come to know all about the isles. So that when the coastal tribes heard of the danger "appearing out of the north" they could at once clear away to take shelter in the "isles afar off", and as they sailed westward, having escaped the havoc of the sword and the disgrace of captivity, their songs of thanks for deliverance would rise in loud shouts from the sea.

I do not regard this, however, as the method by which the tribes of the coast departed, but mention it to show how hopeless is the case of opposition to our arguments for Israel's transfer to the

isles. More likely the transfer was a gradual one, very similar to the way in which isles are peopled in these modern times, by the descendants of the same people who shouted the praises of the "God of Israel in the isles of the sea." Commencing first in a trade by seamen with the island, in some rich and easily-procured product of the place, then afterwards by the location of a few settlers who make it their calling to collect the material of value to be found in the country, and trade with the seamen, then an increase of this settlement through subsequent arrivals, and so on until the place becomes an established colony. In this way would the Israelite colony of Britain most naturally grow up, until thousands of families from the "old land" had taken up their homes in this "far off isle." At all events, if we are to find any plain meaning in Isaiah's reference to "the isles of the sea", we must interpret him to teach that people of Israel were living there, and there worshipping the Lord God of Israel. So that to him "the isles of the sea" means a colony of Israelites in the isles.

Is. xlvi., 10, 12, we read, "Sing unto the Lord a new song, his praise from the end (the uttermost part) of the earth; ye that go down to the sea and all that is therein, the isles and the inhabitants thereof.

"Let them give glory unto the Lord, and declare his praise in the islands."

In the 4th verse we have—"The isles shall wait for his law" (teaching).

xlix., 1,—"Listen, O Isles unto me."

lxx., 18, 19,—"To the islands will he repay recompence, so shall they fear the name of the Lord from the west, and his glory from the rising of the sun."

lx., 9,—"Surely the *isles shall wait for me*, and the ships of Tarshish first, to bring my sons from far, their silver and their gold with them."

Wherefore all these references to the isles? Why the isles in preference to inland countries or continents? Our friends who do not believe that Israel is to be blessed with any token of divine favour until the period of their re-gathering suppose that they are to be inhabitants of central countries; the mountains and plains of some vast continent, consequently to them the isles could have no reference to unrestored Israel. But Isaiah seems to have fixed his mind upon the isles as the chief centres of Israel's dwellings, and it is there he finds them praising the name of the Lord God of *Israel*. If these islanders be not Israelites, why are they spoken of as praising the "God of Israel"? For if they be Gentiles, God to them is in no particular sense the God of *Israel*, but rather the *God of the whole earth*." If we be not of Israel, what difference is it to us, that Jehovah was the God of Abraham, Isaac, and Jacob? That he is *God of all flesh* is more precious to us. Why should it be a matter of joy to us that our ancestors were set aside, and not chosen to divine favour while God chose the patriarchs of Israel? And why should we praise Jehovah as the God who had thus set our early parents aside? Is it not much more natural for us to avoid that phase of the question, and just praise him because of his love to ourselves through the new way

of access to his presence by which all the world may come and claim a share in his salvation without respect of persons? But to *Israel* in the *isles* there is now given a double interest in connection with the praise of God. Each believing son of Israel can claim all the individual privileges that a redeemed blood-washed Gentile can, but beyond that he can lift up his voice and call Jehovah the "God of his fathers,"—the God of Israel. The God who was to "dwell in the tents of Shem," of whom he is a son.

Since, then, we find Isaiah's idea of the "isles of the Western Sea" to be a *home of Israelites*, a "little sanctuary" for them in the years of their banishment from their own country, we secure a foundation on which to stand while we look at a few other passages which show that Israel is to be found at last in the north-western country.

Jer. iii., 12—"Go and proclaim these words towards the north, and say, Return, thou backsliding Israel." Not due north, or east, but by the way of the north—northward—not a definite instruction as to locality.

Jer. xxiii., 8—The Lord liveth which brought up and which led the seed of the house of Israel out of the north country." This, too, only shows that Israel is to be found in some northern region. But,

Isa. xliii., 5, says—"I will gather thee from the west." Thus the three passages make a complete whole. A northern country in the west is to be the scene of Israel's greatest centre, from which her people are to be gathered to the land of their ancestors. But if even this single reference to the "west" be considered insufficient for the purpose of proving Israel's north-western position at the time of her recall, we have all those passages previously quoted to show her location in the isles of the Western Ocean, which, by way of pre-eminence, Britain's isles are. They are emphatically "the westward islands of the ocean afar off." There are no other islands on the west coast of Europe which could answer to the description. And then Britain was known to the Israelites, which makes the whole matter quite simple and the language beautifully appropriate.

Mr Roberts makes an interrogation about Isaiah lxvi., 19, which reads thus—"And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Put, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles". He tells us that these isles unquestionably include "Britain," but that the inhabitants at the time referred to, which, he asserts, is the "second appearing of Christ," are a race requiring "to be enlightened in the first principles of the oracles of God." Is not this a compliment to such fellow-opponents as Dr. Bonar and the Rev. J. Wilkinson? Mr. Roberts looks upon the inhabitants of Britain and her colonies as a people who "have not heard of Jehovah's fame"—as a people who, although the custodians of the oracles of God for centuries—the distributors of the Bible to the world, who have been favoured with a race of the most profound theologians and unrivalled preachers, are yet in ignorance of the *first principles* of the Gospel of Christ.

He at least is not proud of the nation to which he belongs. Yet Dr. Bonar and he are much alike in this, for the doctor tells us that the nation is "full of crime" and "ripe for judgment."

Is it possible that a man whose mental faculties are not impaired can calmly sit down and write such a statement as shall deny that the inhabitants of Britain have heard of Jehovah? Yet this is in fact what Roberts has done. Let him and his admirers once more examine the passage. It is that those who escape the sword of vengeance shall be sent as messengers of God to the nations, "and the distant *Isles that have not heard of Me*; and they shall declare my glory among the nations." Tarshish, Pul, Lud, and Javan are not said to be those who have not heard of God. Those in that state of ignorance are "the isles afar off." Now Mr. Roberts admits, or rather asserts, elsewhere that Tarshish means Britain, so that on his own ground Britain is not classed here among those ignorant of the "true God." Mr. Roberts has a convenient plan of accepting or discarding a principle, as the peculiarities of his case may demand. Inconsistency sometimes defeats itself.

CHAPTER XXX.

UNDER THE CURSE.

"The subject of prophecy is one that particularly demands for its successful treatment a spirit of careful discrimination." —*Prof. Fairbairn.*

Dr. Bonar writes:—"Prophecy intimates that Israel is to remain scattered, lost under the curse till the Redeemer comes out of Zion and turns away ungodliness from Jacob. The whole twelve tribes are under the curse till the great day of national deliverance for Judah and Israel. Let the eleventh chapter of Romans be studied in connection with this."

Mr. Wilkinson writes the following as the result of his careful cogitations upon certain passages picked out of the Bible:—"The state of humiliation and depression of the whole twelve tribes is to continue till the 'times of the Gentiles' have run their course, so that it is simply absurd to attempt to identify any prosperous Gentile nation—of which we might find several—with a scattered, humiliated, and oppressed people, under ban nationally, as well as to temporal interests. . . . We observe that *Israel's* depression is to continue as *long as Judah's*. Indeed, the whole were threatened should they sin. The whole people have sinned. The whole people have been driven in anger from their land. The whole people are to become few in numbers, an oppressed and crushed people. In the meantime Gentiles are to be raised to place and power. Israel is to be provoked to jealousy by them that were no people. At the close of the 'times of the Gentiles,' the whole people—the twelve tribes—are to return and become one nation in the land upon the mountains of Israel." "Israel will remain under the national curse as long as Judah."

These remarks of our opponents are constructed on a false view of the question. *No one has ever attempted to show* that Israel will be *restored* to Palestine *before* Judah. Mr. Wilkinson has read with a deep-seated prejudice against all that might be said in favour of Britain being of the chosen race. It seems to be repugnant to his purely spiritual and christian mind to believe it possible that he has inherited a drop of that rich God-blessed blood from the Great Patriarch Abraham. It is, however, quite possible that both he and Dr. Bonar, who are such stern opposers of the faith we advocate, are Philistines in the camp. They may be some of the aliens who have come in among us during our wanderings, who, on observing that our nation was more prosperous than their own, have forsaken their own people to join ours, because they preferred "outcast," yet God watched and cared for, although divorced and humiliated, Israel. I cannot, of course, prove that these two gentlemen are real, true Hebrews—they may both be of the stock of the Canaanites, or they may be from some wild Turanian family of Tartary, and, if so, perhaps in that fact may lie an explanation of their antagonism to the arguments for Britain's greatness in the near future.

As usual with Dr. Bonar, he does not consider it a part of his duty to tell us where to find those prophecies which teach his doctrine. He leaves us to suppose that prophecy is plain and clear throughout on his side, while there is not, in fact, the shadow of a reason for the light in which we place our case. Mr. Wilkinson more fairly gives us the passages on which he bases his propositions. We shall first examine those which he has indicated as dealing out death and destruction to our "theory," and then proceed to present those on which we rely in proof of our impregnable position,

"And the Lord shall scatter you among the nations, and ye shall be left few in numbers among the heathen, whither the Lord shall lead you." (Deut. iv., 27.) "And ye shall be left few in number whereas ye were as the stars of heaven for multitude; because thou wouldst not obey the voice of the Lord thy God." (xxviii., 62.)

We know that the full force of these two passages must be allowed. We know that this prophecy became a literal fact, the people were left few in number among the heathen, and for generations they were kept few in number. They were even few in number when they reached the isles of the west, the land of recruiting, but we know that there they "renewed their strength," and became great in numbers. The Israelites in Assyria and Media were few in number, they were not a great nation when they "resolved among themselves" to embrace the first opportunity and leave that land of their captivity. We see a beautiful correspondence here between prophecy and history. It is one of our strongest arguments instead of being against us. The Saxons who came over from the Continent and formed the Heptarchy were, as a nation, "few in number," so were the Danes, and even when these were joined by the Normans, and all three were united with the older inhabitants of the land they were still a people "few in number." Even when the empire was consolidated and the Great Charter was adopted as the basis of its union, 1215 A.D., they were still a people "few in number." But from that time they began to increase in strength and influence : still they remained long a nation comparatively small and weak, and sometimes displaying much debility and fear : but in all these things "the Lord was to lead them." And in no instance, save in that of Israel of old, has the leading of God been more evident than in the history of Britain during the last 500 years. This piece of Saxon and British history is a most exquisite commentary on the passages above quoted.

Mr. Wilkinson next refers to Zech. viii., calling special attention to verses 13, 14, 15, and 23, in which he declares we "will clearly see that, when this predicted restoration of Judah takes place, the *curses* shall also be removed from *Israel*, and the entire nation, under the 'honoured' name of *Jew*, become the religious instructors of the world."

"And it shall come to pass, that as ye were a curse among the heathen, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing ; fear not, let your hands be strong. For thus saith the Lord of hosts, as I thought to punish you when your fathers provoked me to wrath, saith the Lord, and I repented not,—so again have I thought in these days to do well to Jerusalem and to

the house of Judah ; fear ye not Thus saith the Lord of hosts. In those days shall it come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying 'we will go with you for we have heard that God is with you.'

The very wording of this extract shows at a glance that Mr. Wilkinson has misunderstood it in his eagerness to get some solid, or other ground, to stand upon. Most clearly it shows that between the time when the two houses "were a curse among the heathen," and the time when they shall be saved and become a blessing, there must intervene a long space of time of some other character. Three periods are marked out by the prophet. The first past, the second present, and the third still future, according to the tenses in which the words are written. 1st. "I thought to punish you when your fathers provoked me." 2nd. "So again I have thought in these days to do well to Jerusalem." 3rd. "Thus saith the Lord, in those days it shall come to pass." But a long duration of time seems to lie between these last two stages. In fact they are the communications of two different visions or messages of the spirit to the prophet. By applying to history we get the key which opens the understanding to these statements. When were Judah and Israel both at once "a curse among the heathen?" Only one portion of their recorded history can be referred to as that indicated. That period when Israel was in Media, and Judah under the Babylonians in Chaldea. They were then "a curse among the heathen." The second period mentioned is that of Judah's temporal restoration under Cyrus the Mede, then Jehovah did "well to Jerusalem and Judah," but Israel was left still in exile. The third period refers to what has not yet come to pass, the great national redemption.

First the spirit casts the minds of those to whom the message was sent, back upon the condition of things from which the house of Judah had just 18 years ago emerged, under the edict of the Medo-Persian monarch, and the leadership of Zerubbabel, Jeshua, Ezra, and Nehemiah. Then he draws their attention to the present state of their blessings "in these days" of restoration. And then lastly, he points them forward to what yet shall be when the nation, walking perfectly before Jehovah, is a light to the world: so that instead of the special notice of Judah in this place referring to the final removal of the curse, it only points to the short period of restoration, prior to the Roman Conquest of Palestine.

Hence Mr. Wilkinson is again clearly wrong. If, therefore, Judah was restored from the curse during a period in which Israel was still bearing it, with extreme severity, may not also Israel enjoy a period of release too while Judah is again suffering for a second time the sentence of justice? If Judah was not subject to the curse until about 150 years after Israel was placed beneath it, and then was restored from it for a period of over 400 years after having been but 70 under its chastisement, why should Israel never be allowed to emerge from its bitterness until Judah has at last been restored to complete Divine favour? Has the sin of Israel been more unpardonable than that of Judah, that she should be called upon to suffer about 700 years longer in the "humiliation and oppression of the

curse" than Judah? But Mr Wilkinson himself acknowledges that Judah's time under the curse is to be "as long as" Israel's. If, then, we take his own words, he is proved in error, because unless Israel has the curse removed from her about 700 years before Judah, Judah cannot suffer such a long period of punishment as Israel. He believes that the time of national deliverance for Judah is close at hand. If it be so—and in that we are agreed—then Israel must have come from under the "oppression of the curse" some seven centuries ago.

All this occurs from a neglect to make a careful discrimination between *restoration to the land* and *return to the Lord's favour*. This is where both Dr. Bonar and Mr. Wilkinson have erred in this particular point of the question. So far as the national return to the "land of Israel" is concerned we are all agreed. Israel and Judah shall regain possession together. And when the curse is removed from Judah as a tribe—for individually there may now be many already free from it through accepting Christ Jesus, the Messiah—then shall the grand event transpire. Israel, though not now suffering under the strokes of Jehovah's sore displeasure, has not by any means entered into that condition of holiness and glory which is in store for the recalled nation.

We shall now transcribe some of the numerous passages on which is built the doctrine of *Israel's* return to the *worship* of Jehovah prior to the national restoration, while she is still in countries afar off.

Hosea iii., 4, 5—"For the Children of Israel shall abide many days without a king and without a prince, and without a sacrifice, and without an image, and without an ephod and teraphim. Afterward shall the Children of Israel *return and seek the Lord their God* and David their king, and *shall fear the Lord* and his goodness in the *Latter days*."

This verse has no bearing upon the national restoration of the people to the *land of the Patriarchs*. It refers only to the spirit of worship and devotion. Note particularly—"they are to return and seek the Lord their God." This is not how the re-gathering to Palestine is spoken of, for then the *Lord gathers them* out and "brings them to Zion." They do not *come to Zion* seeking the Lord their God in the holy mountain, but things occur after the manner indicated in the sublime petition of Solomon, at the dedication of the Temple.

I Kings viii., 33, 34—"When thy people, Israel, be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray and make supplication unto thee towards this house: Then hear thou in heaven and forgive the sin of thy people, and bring them again into the land which thou gavest unto their fathers."

Again, verses 46, 47, 48, 49—"If they sin against thee (for there is no man that sinneth not), and thou be angry with them and deliver them to the enemy, so that they be carried away captive into the land of the enemy far or near. Yet if they shall bethink themselves in the land whither they were carried captives, and repent and make supplication in the land of them that carried them captives, saying, We have sinned and done perversely, we have committed

wickedness, and so return unto thee with all their heart and with all their soul in the land of their enemies which lead them away captive, and pray unto thee toward this land which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name ; then hear thou their prayer and their supplication in heaven, thy dwelling place, and maintain their cause."

This teaches us to expect the captive people to call to mind that they are the people of Jehovah, and that before he comes to visit them with restoring grace he will be inquired of by them : that they will while in their expatriated state become worshippers of the Lord God of Israel, and after they have owned their relation and indebtedness, with evident gratitude and affection to God, he will again reinstate them in the Land of Promise. To the same effect is the teaching of

Zechariah x., 9—“I will sow them among the people, and they shall remember me in far countries ; and they shall live with their children and turn again.”

Ezekiel vi., 8, 9—“Yet I will leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries ; and they that escape of you shall remember me among the nations whither ye shall be carried captives because I am broken with their whorish heart, which hath departed from me, and with their eyes which go awhoring after their idols ; and they shall loathe themselves for the evils which they have committed in all their abominations, and they shall know that I am the Lord.”

Jer. iii., 12, 13—“Return thou backsliding children, saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful, and I will not keep my anger for ever ; only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord.”

It is plain God does not intend to restore a sinful nation to Palestine. They were cast out because of sin ; they will not be restored in a sinful condition. Their casting off was to be the means of purging them from their evil ways ; to bring them to their senses ; to make them see the foolishness, the wickedness of their unfaithfulness, that they might with a less divided affection serve their Divine Master. It is only after the tribes have returned to the Lord that He will fulfill his promise of restoration. How can we think of God taking back to Palestine, and planting in “His own land,” a people still alienated from Him, since it was for the very sin of alienation that they were turned out of it ? What saith the Word of Truth on this question ?

Hos. v., 15—“I will go and return to my place till they acknowledge their offence, and seek my face ; in their affliction they will seek me eagerly.”

Nothing surely can be clearer than that. Until Ephraim shall seek the Lord he shall still be under Jehovah's displeasure. But as the Lord is found of those who call upon him, so when the voice of his people is lifted up in acknowledgment of the offence of which we have as a nation been guilty, then the cloud behind which our

insulted, yet gracious God, has for a season withdrawn his face, shall be dispersed, and he shall cause his countenance to shine on us once more. And that privilege must be ours while yet in our banishment. It is while still in the "far countries" that Ephraim is represented as calling, in

Hos. vi., 1, 2—"Come and let us return to the Lord ; he hath torn, and he will heal us ; he hath smitten and he will bind us up, after two days will he revive us ; in the third day he will raise us up and we shall live in his sight."

Hos. xiv., 1, 2, 4—"O Israel return to the Lord thy God ; for thou hast fallen by thine iniquity. Take with you words, and turn unto the Lord : say unto him, Take away all iniquity and receive us graciously ; so we will render the calves of our lips. . . . I will heal their backsliding, I will love them freely, for mine anger is turned away."

It is perfectly antagonistic to the Scripture plan of Divine procedure to suppose that God could show his grace to a people who were still under his displeasure and unrepentant. And so he has in the last-quoted passage given even the words with which we must come to him. If we call, he will answer ; if we will not recognise him, and confess our sins, he will not accept anything of us, or deal graciously with us.

As our friends have argued, so do we, that while Israel remains under the curse she must remain "few in number," but we point to the Scripture which says she shall reach a time in her history in the land of her exile when she will become as *numerous as the sand upon the seashore, and as the dust of the earth for multitude* ; which is a conclusive answer to those who suppose a continuous curse, until there is a complete redemption. Fewness of numbers was one element of the curse, magnitude of numbers is always significant of Divine favour and blessing.

But beyond being numerous, Israel was also to become powerful among the nations—As the lion is among the beasts of the forest, so is Israel to be among the nations—Micah v. 7, 8, teaches us this valuable lesson :—

"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep ; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."

Is it possible for such a people to be few in number ? To be a weak and scattered people ? The people of whom these words are spoken must be the most powerful and dauntless on the globe. They must not only have the will, but they must also possess the strength and courage to assert their position. And this is spoken of the remnant of Jacob while still among the Gentiles ; consequently, before restoration. Hence the disabilities of the "curse" must have been removed before they could have become such a nation.

CHAPTER XXXI.**A CONVERTED PEOPLE.**

" . . . I see thee stand, the hope of every other land ;
A sea-mark in the tide of time, rearing to heaven thy brow sublime ;
Whence beams of Gospel splendour shed a sacred halo round thy head ;
And *Gentiles* from afar behold (not as on Sinai's rocks of old)
God from eternity concealed, in His own light, on *thee* revealed."

—James Montgomery.

Although Mr. Wilkinson becomes very wroth at the audacity of those who learn from prophecy, and therefore teach, that before Israel is again placed in possession of Palestine she must be a Christian people, that is, a people who own Jehovah as God, and believe in the finished work of Christ the Redeemer, he is evidently unable to meet the argument, and simply tries to throw dust in the eyes by leading off the train and fixing the attention on something else, saying that "all this error comes of the unscriptural and arbitrary separation of Israel to blessings and Judah to curseas."

Dr. Bonar does not seem to find any fault with this contention. He does not, at least, condemn it, but strictly enjoins us to "take the Bible as we find it." He does not, however, seem to consider that Britain may be called a "Christian nation," for he charges her with being "full of crime and ungodliness." We must, reluctantly, confess that there is a vast amount of crime, ungodliness, infidelity, and of other evils almost innumerable among the people of Britain. But still Britain, in her laws, in her government, in her religion, recognises, acknowledges, owns the Father, Son, and Holy Ghost, the Great, the triune God of the Bible. The fabric of the nation is built on the Bible—the Book of God—in such a manner that the severest blasts of hell could not remove it from its solid foundation. Although for many grievous sins we must humble ourselves in the dust, and as a nation cry "unclean and unworthy," we may at the same time confidently accept the assurance that in the mercy and long-suffering love of God there is no nation to whom "God is so near in all things." There is no people so far removed from idolatry, and so devoted to the religion of the Bible as our people. But we know that for all this we have much to be ashamed of, much to lament over. We have nothing to boast of, but the rich share of Divine love we have conferred on us. But, while we humbly boast of this inestimable privilege, we cannot look down the streets of any of our cities without seeing the flood of iniquity still calling for punishment. But this we know—the outpouring of the Spirit will remove all vileness from us and make us meet for the noble inheritance, fit to tread upon the soil where our ancestors lie buried.

The question in hand just now, however, is not whether Britain is, or is not, a christian people. What we have to prove is, whether Israel must be enjoying the blessings of the Christian dispensation prior to her recovery from the different countries of the lands of her dispersion. This can only be settled by one authority, from which

there is no appeal. We shall take Dr. Bonar's advice and accept "the Bible as we find it." From that unalterable source of evidence, we shall not only find that Israel must be a converted people prior to restoration, but that her restoration is most certainly *conditional* on such conversion. It is written as plain as the light of day, as unmistakable as our English language can present it. Let us take first, the warnings and promises of Moses, our great prophet and lawgiver.

Lev. xxvi., 40, 42—"If they shall confess their iniquity, and the iniquity of their fathers, with their trespasses which they have trespassed against me, and that also they have walked contrary to me ; and that I have also walked contrary to them ; and have brought them into the land of their enemies ; if, then, their uncircumcised hearts be humbled, and they then accept the punishment of their iniquity, I also will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember ; and I will remember the land."

All this clearly hinges on one condition, that is, that they become a godly people, and acknowledge the hand of God in their former punishments as well as future glories. It depends upon this—their voluntary confession of their departure from the precepts of Jehovah, and their wicked revolt from his rule in all things. Until such takes place, there can evidently be no restoration of Israel. These remarks are confirmed and enforced by another passage from Moses:—

Deut. xxx., 1, 5—"And it shall come to pass when all these things are come upon thee, the blessings and the curse, which I have set before thee, and *thou shalt call them to mind among* all the nations whither the Lord thy God hath driven thee, and *thou shalt return unto the Lord thy God, and shalt obey his voice* according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul ; *that then the Lord thy God will turn thy captivity, and will have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee.* If any of thine be driven to the utmost parts of heaven, from thence will the Lord thy God gather thee, and *from thence will he fetch thee ; and the Lord thy God will bring thee into the Land which thy fathers possessed, and thou shalt possess it.*"

Yet in the face of such clear and unmistakable authority our opponents scorn and contemn the thought of Israel having any portion in Christ until the "great day of Jezreel." To them it would appear that Israel is to continue "alien from the commonwealth of Israel, and estranged from the covenants of promise, having no hope, and without God in the world," right on until the full glory of their redemption-day bursts upon them. Then, and not until then, do these "friends" of Israel believe will Israel be taken from a condition of heathen darkness and corruption, and placed in Palestine with all the magnificent splendour of prophetic description. How utterly absurd is the thought ! Is it commendable to our reason that such should be considered a fit and suitable proceeding ? Yet while we may not presume to question the wisdom of Jehovah's plans and purposes, we have a right to submit all human conjectures about

those plans to the test of God's word, and our own sense of their agreement with it ; and it becomes our duty to correct all conjectures which are evidently out of harmony with the plainly drawn plan of the Bible. The passages already quoted are sufficient to justify our words, for nothing could possibly show more conclusively that Israel must come to know the Lord their God and cry unto him, before he will come to them for the purpose of national recovery. He will not a second time lead into that Old Land a nation of unbelieving complaining rebels. They must learn to know and love the Lord God in the countries of the strangers, at least in the "countries afar off." It is, however, equally plain that the greatest change for the better will come over the people after their restoration. It will only be then that they will be purged from all their evil ways : only upon that event will it come to pass that Jehovah will "sprinkle clean water upon them, and they shall be clean." Only then will come true the words of the Lord through the prophet, "A new heart, also, will I give you, and a new spirit will I put within you. . . . I will put my spirit within you, and cause you to walk in my statutes. . . . And ye shall dwell in the land that I gave to your fathers." (Ezek. xxxvi, 25, 28.)

But we must not lose sight of the very important condition of this divine regeneration given in succeeding verses. Jehovah is not going to do this unsolicited. He will wait until the people see their need of it before he confers it upon them :—

Ezek. xxxvi, 37—"Thus saith the Lord God : *I will yet for this be enquired of by the house of Israel to do it for them : I will increase them with men like a flock.*"

There must, therefore, be a turning from heathen practices to the service of the true God,—an acknowledgment of their national relation to their divine protector, and a desire expressed in supplication for national purification and restoration. Only when we reach this condition will the blessing come. From thousands of churches every Sunday ascend to God very earnest prayers for the conversion of God's ancient people Israel ; but the thought is not of ourselves generally : it is a prayer for someone else. We confess the sins of Israel, but not acknowledging them as our own. We do it as if by proxy for someone far away from us. Now until we come to recognise that these are our own sins we confess, and that it is our own national conversion we pray for, our confession will not be accepted, nor will our prayer be answered. We must come to a clear understanding of the purport of our petitions. We must come to know ourselves. At the present time it may be said—"Israel doth not know, my people doth not consider." To know and attentively consider, are two important items in connection with Israel's return to the land of God.

I might enforce the argument of Israel's restoration being conditional on her turning to serve the living and the true God, the God of her fathers, by further passages ; such, for instance, as the following :—

Dent. iv., 27, 29, 30, 31—"And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. But if from thence thou

shalt seek the Lord thy God thou shalt find him, if thou seek him with all thy heart, and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice ; . . . he will not forsake thee, nor forget the covenant of thy fathers, which he sware unto them."

One passage I shall quote as translated in the *Variorum Bible*, 2 Chron xv., 3, 4—"And many days shall pass for Israel without the true God, and without a teaching priest, and without law. But when they in their trouble turn unto the Lord God of Israel, and seek him, he shall be found of them."

It is not necessary to multiply passages beyond this, for what have been produced are so clear, so direct, that there cannot possibly remain a doubt as to their meaning. They are in no way ambiguous, nor can they be construed into any meaning other than that which shines in the lustre of their reflection of the Divine will and purpose. I am fully aware that I have not succeeded in producing one single passage in which the words "They shall become a Christian people" occur. But then, as we know that the Old Testament speaks thus of no people, yet when we read of "the light of the Gentiles," we understand that as referring to the truth which brings them to Christ—"the light of the world." And since I have shown that the Israelites must, before their re-gathering to their "ancient hills and valleys," become a God-fearing people, I don't suppose anyone would dream of denying that this change should come about under the benign rays of the glorious Sun of Righteousness. Be it remembered that in these remarks I have neither affirmed nor denied aught concerning Judah. At present I say nothing about how Judah shall return, but simply remark that the people of that branch of the nation now acknowledge Jehovah as the only God. They have not denied Jehovah, though they refuse to acknowledge Jesus Christ.

Regarding this conversion of Israel, Scripture leaves us in no doubt. It is not left as a thing which may or may not come to pass. It is made certain. The return to the land is therefore not a may-hap ; not only something which shall happen if some other event takes place. That on which it is made conditional, is made absolute, as the truth of God.

Hosea v., 15. "I will go and return unto my place till they acknowledge their offence and seek my face ; In their affliction they will seek me early (EARNESTLY.)"

This is plain enough : certainly quite decided enough : and if only one passage in the Bible taught it, as this does, and its effect is weakened by nothing elsewhere said, we are bound to accept the testimony. But, if we look at one of the passages already quoted, we shall find the same thing said in quite as sure a manner.

Deut. iv., 30 (*Variorum Bible tr.*) In thy tribulation all these things shall come upon thee ; in the latter days thou shalt turn to the Lord thy God and be obedient unto His voice."

After this come the blessings of restoration and the great glories of the millennium period. So that there is nothing of the nature of the hypothetical about Israel's return. The word of Jehovah is given for her conversion, which is the only conditional element in the promise of entering into possession of her own land.

Is it not a strange thing that several students of prophecy, while denying that England is Israel, at the same time argue that our nation is destined to be the power used in replacing the "Tribes of Israel" in the land. They allow that Britain's means of transit, both by sea and land, will be that employed by God in transferring the people and their goods to the "old home of the chosen race," and that Britain's soldiers will for a time defend Israel against the attempts of her enemies to cast her out again. Yet they presume to teach that the nation thus signally used in connection with the "home bringing" is to be cut off in the wrath of Divine vengeance upon his Gentile rejectors. Does not the following extract from the Divine record of the purposes of God regarding the nation which shall be honoured by being the gatherer of the "Scattered Nation," seem to stand out in bold denial of their supposition?

Isaiah xlix, 1-6,—“Listen, O isles unto me; and hearken, ye peoples from afar. The Lord hath . . . made mention of my name, and hath made my mouth like a sharp sword ; in the shadow of his hand hath he hid me, and made me a polished shaft. . . . And said unto me : Thou art my servant, O Israel, in whom I will be glorified. Then I said : I have laboured in vain, I have spent my strength for nought and in vain. Yet surely my judgment (right) is with the Lord, and my work (recompense) with my God. And now, saith the Lord, that formed me from the womb to be his servant—to bring Jacob again to him, though Israel be not gathered (and that Israel unto him may be gathered), yet shall I be (for I am become) glorious in the eyes of the Lord, and my God is become my strength. And he said : Is it a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved (desolations) of Israel ? I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth.”

Most surely this is a message, and a remonstrance to Israel the people. The isles and the people from afar are called upon to take notice of it. To what, then, are they to listen? 1st. That the speaker has been mentioned by *name*. 2nd. That the name mentioned is *Israel*. 3rd. That the speaker laments a life of *vain doing*—a strength *wasted to no purpose*. 4th. A reflective acknowledgment that his *just position is with God*, which, by inference, implies that the previous fruitless labours were enacted without God. 5th. That his work (recompense, reward) *can only come from God*. Therefore, the reason why previous labour was vain and brought no reward. 6th. That the *special work of the speaker was to bring Jacob again to Jehovah*. Not necessarily to Palestine in the first case, that is subsequent ; but to a right knowledge of, and devotion to, him. 7th. *To the end that Israel may be gathered* (*i.e.*) preparatory to the great national deliverance which shall constitute the people—the speaker Israel—glorious in the eyes of their God. 8th. A reproach for hesitancy in accepting the momentous position as if not worthy of the privilege of so great an honour, as the margin reads : “*Art thou lighter than that thou shouldst be my servant, &c.?*” Then 9th. A promise of a much wider field of usefulness, even to be the means of salvation to the Gentiles. It is evident from this that no Gentile people are to have a hand in the recovery of Israel, nor in the defence of the Holy

Land after the people are in it. The nation to be honoured in all these things, is to be *Israel by name*,—a part of Israel which, on reviewing her past, shall exclaim in holy humility, “I have spent my strength for nought and in vain,” and then acknowledge that her portion is with Jehovah, and from him only can her reward proceed. This could only be said of Israel after she had been released from the most bitter portion of her cast off State. It was in the service of false Gods she laboured in vain; and in fight’ing against the judgments of God that she spent her strength for nought and in vain.

I am quite well aware that I am here treading upon tender ground, for my friends, the commentators, almost with one voice claim this passage as a prophecy concerning the Redeemer Christ. Under the heading “My Servant,” I show more fully my justification for using it differently from them. Many things are said of this impersonation which cannot possibly be reconciled when referred to the Lord personally.

CHAPTER XXXII.

MISSIONARY WORK.

"I love thee when I hear thy voice bid a despairing world rejoice,
And loud from shore to shore proclaim, in every tongue, Messiah's name;
That name at which, from sea to sea, all nations yet shall bow the knee."

—*James Montgomery.*

Thus Mr. Wilkinson treats this evidence of Britain's part in the programme of Israel's operations—"Here it is stated that Israel, as distinct from Judah, 'is to be the medium of carrying the glad tidings of the Saviour.' How does this doctrine tally with Zech. viii., 23?—'Ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a *Jew*, saying, We will go with you, for we have heard that God is with you.'"

And apparently supposing, in the innocence of his conscience, that this irrelevant query had completely settled the question, he retreated from further encounter. But in his second edition he thought a word more might be said, to give it a second "death-blow." So he wrote:—

"Israel was not only to be a Christian nation, with her children taught in the Lord, but to her alone, of all the nations of the earth, has been entrusted the great and glorious missionary work."

"This will be true in Millennial times, but not during dispersion."

Can it be possible that Mr. Wilkinson wrote these words in the spirit of seriousness and honesty? Does he mean, by his reference to Zechariah, to tell us that the Jews were to be, and have been, the great missionary people—the people who have become more conspicuous than any other in the work of preaching Christ to the heathen? He could not do this in a serious mood. He could mean no such thing. He cannot possibly presume to teach any such vagary, or to insult intelligent persons by propounding such a contradiction of facts. Then his remark has no point. He has only attempted to "divert attention" from the point in question to something having no reference to it. Is this how he defends the truth? If Mr. Wilkinson had looked at the connection in which the passage stands he would at once have observed that the period to which the words refer is a time posterior to the great missionary enterprise to which our writers allude. Besides, what connection is there between missionary work and men coming anxious to serve the Lord God, and taking hold of a man, volunteering to go with him because God is with him. Is that missionary work? If it meets with Mr. Wilkinson's "notion" of the work of missionaries, he is as far from the mark as he is in many other cases. Such was not the kind of missionary work in which Paul and the early fathers engaged, any more than it is like the work undertaken by our modern labourers in heathen lands. Nothing so pleasing meets the modern missionary as

a voluntary offer to go with him, nor anything so cheering as the voluntary assurance that those to whom he goes at once acknowledge that God is with him. His experience is that he goes with his life in his hand, as it were, and if haply he be not deprived of that, his labour is one of little encouragement, incessant work, judicious watchfulness, and careful behaviour, if he would win the confidence of the people, and gain their souls for Christ. It is a work of toil, of teaching, remonstrance, affectionate solicitation, and constant devotion. No, no, there is no reference to missionary work in that passage from Zechariah.

The Prophet was speaking of a time after the "times of the Gentiles have been fulfilled," for we read in the 22nd verse that it will be at a time when "many peoples and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to entreat the favour of the Lord." Do these things take place in missionary times? Verily no. Jerusalem is a neglected village, a place trodden under foot of the Gentiles, a place from which still the Lord has turned himself away. Therefore Mr. Wilkinson has been tampering with the credulity of men, and endeavouring to support his error by mis-applying Scripture.

Is he any more accurate in telling us that missionary work will be entirely entrusted to Israel "in millennial times"? He does not offer any scriptural text in proof of this opinion. It was simply one of his "notions" which have such an influence over him, and are doing such mischief to his mode of reasoning, warping his thoughts in all directions. He must have altogether mistaken the nature of millennial times. Never is it once said of Israel that she will send out men to teach the nations the fear of the Lord after the restoration, and the second advent of our Lord. The era of Gospel preaching will have ended when the Lord has re-gathered his people, and come to reign over them. Then the "earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. xi., 9.) There will surely not require to be any preaching when the earth is in this state of perfect, full, and free knowledge. Nor is there any doubt that this is to be literally the case, for the same sentiment is repeated in Habakkuk ii., 14—"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." It may be asked how such a state of things can possibly be brought about unless by the institution of preaching? We are not left in any mystery about that, because we are in such matters instructed by the wisdom of him who knoweth the end from the beginning. These are the truths he has taught us in this matter:—

"And it shall come to pass afterward that I will pour out my spirit upon *all flesh*; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." (Joel ii., 28.)

"Upon the land of my people shall come up thorns and briers upon all the houses of joy in the joyous city, because the palaces shall be forsaken, and the hum of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture for flocks; *UNTIL the Spirit be poured upon us from on high*, and the

wilderness become a fruitful field, and the fruitful field be counted for a forest. *THEN judgment shall dwell in the wilderness*, and righteousness remain in the fruitful field. . . . And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. . . . Happy are ye that sow beside all waters." (Isaiah xxxii., 13—20.)

"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a torch that burneth. And the Gentiles (nations) shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name." (Is. lxii., 1, 2.)

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . The forces of the Gentiles shall come to thee." (Is. lx., 3, 11.)

The glory of Israel's restoration, and the effulgent majesty of the Lord's appearance, will be an evidence to every nation of Jehovah's dealing with Israel. It will at once and for ever shut the mouth of infidelity, and be an undeniable witness of God's personal superintendence of human affairs. The news of this will require no special preachers, no missionaries to go forth urging and pleading with people to give an attentive ear to the word of life. Every medium of communication will then be converted into a missionary. The news of these great affairs will pass from pole to pole like an electric shock, and every man shall know that God Almighty, the holy one of Israel, is indeed among men; and they will be constrained to go and tender worship to him who hath done such wondrous things in the earth.

There will be no longer any need for missionary organisations then. The integrity of the men who become the merchants of the great Empire will, in all their dealings with the Gentiles, be an unceasing and influential missionary agent. Their honour and righteousness will be so manifest that the people of the nations will volunteer to come up and worship in the Land of God.

If to any nation there has been given the commission to preach the gospel, that commission must be given effect to prior to Israel's restoration ; it will be impossible afterward. That this commission was given to Israel can be amply proved, and that it has been and is being carried out by Israel is the point we are now arguing. We read in Isaiah xlix., 1-6, a passage already quoted in the preceding chapter :—

"Listen, O isles unto me ; and hearken ye peoples from afar ; the Lord hath called me from the womb ; from my mother hath he made mention of my name. And he hath made my mouth as a sharp sword ; in the shadow of his hand hath he hid me, and made me a polished shaft ; in his quiver hath he hid me, and said unto me, 'Thou art My Servant O Israel, in whom I will be glorified.' Then I said 'I have laboured in vain, I have spent my strength for naught, and in vain ; yet surely my judgment (*right*) is with the Lord, and my work (*reward or recompense*) is with my God.' And now saith the Lord that formed me from the womb, to be his servant, to bring

Jacob again to him. Though Israel be not gathered (or rather, and that *Israel unto him may be gathered*), yet shall I be (or, *for I have become*) glorious in the eyes of the Lord, and my God shall be (*is become*) my strength. And he said, 'Is it a light thing that thou shouldst be my servant (margin, art thou lighter than that thou shouldst be my servant) to raise up the tribes of Jacob, and to restore the preserved of Israel (margin, the desolations of Israel) ? I will also give thee to be a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.'

This is purely a prophetic declaration to Israel,—a proclamation to the "cast out nation" *twelve years after* her final captivity. The alternative readings, given in brackets, are those found in "The Sunday School Centenary Bible," edited by T. K. Cheyne, M.A., R. L. Clarke, M.A., S. R. Driver, M.A., A. Goodwin, M.A., and W. Sanday, D.D. By these readings the force of the passage comes out much stronger, with less ambiguity, leaving no room for cavil as to the period of Israel's history to which the proclamation refers. Israel is called to, and is made to repeat the message, that it may sound through the isles and be heard by the peoples from afar. Evidently she has spent much time and labour in a service which is not that of her Lord; she is conscious that her strength has been spent for naught, and in vain, and acknowledges that her "right" is with the Lord, and her reward is only in her God. She then is made to know that for the purpose of bringing the tribes of Jacob to Jehovah has she been formed, and that, or, in order that, Israel may be gathered to Him she is glorious in the eyes of the Lord, and God is become her strength. Is not this a beautiful panorama of succeeding events? And all is before the grand event of restoration to Palestine. But more, the closing sentence of the sixth verse is the climax of my present argument. While Israel is thus being made the means of re-gathering the tribes of Jacob, she is "*also given* for a light to the Gentiles," so that she might not only be the instrument of the settlement of the chosen nation in their own country, but that she might be God's "*salvation unto the end of the earth.*" Is not this the commission given to Israel? Is not this the same in effect and in extent as that given to his Israelite Apostles, Matt. xxviii., 19-20,

"Go ye therefore and teach all nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." And again, as it is given in Mark xvi., 15—"Go ye into all the world and preach the Gospel to all creation."

The Apostles are simply sent forth on the mission ages before committed to Israel, and necessarily afterwards carried on by Israel. It is evident that this work of enlightening the Gentiles is none other than the work of preaching the salvation of the Cross of Christ, for in Isaiah xlii., the Saviour is spoken of as bringing "forth judgment (religion) to the Gentiles," and in the 6th verse as "a light of the Gentiles." Hence the words of the forty-ninth chapter can only mean that Jehovah had appointed Israel as the one special instrument by which he was going to instruct the Gentiles in the views of the Gospel of Salvation. That he had chosen Israel specially as the bearer of his messages of mercy to the ends of the earth—he had commissioned her to be his missionary people while in a state of

dispersion. This work is necessary to bring about the great event looked forward to—"the fulness of the Gentiles." It is not until the Gospel has been preached to all the nations that the "time of the restoration of all things" can come in. Israel cannot be re-gathered until the Gospel has been declared in all countries; therefore, if at any time Israel is to be a preacher of the cross—a light among the Gentiles—she must be so before their full time has run. She must execute the commission before its period shall expire. The era of preaching will end with the dawn of the millennium; after that gloriously grand event the nations will come flocking to the light of God's elect nation, and voluntarily worship the God who has manifested his wondrous power and majesty in such a sublime manner.

Will our friends deny that when Jehovah says in Hosea ii, 23—"I will sow her (Israel) *unto me* in the earth, and I will have mercy upon her," that he means to sow her in his work—to scatter her for the purpose of carrying his name and truth to all the earth? Does he not in fact just in these words declare his intention of carrying out his purpose previously announced in Isaiah, to make Israel the means of his salvation to the ends of the earth? The sowing, be it observed is "*unto me*"; it is with some definite Divine end in view; and of what Divine end are we aware, except of publishing the gospel of peace to all men—the free offer of an everlasting and complete salvation through the sacrifice of the Lamb? If it be doubted that this is so, let any man try to find a passage in which the heathen are called upon to go forth as teachers of the Gospel. Let them show us an authority for the supposed propagation of the gospel, and the proclamation of Jehovah's glorious name being committed to Gentile hands. What, moreover, was the chief object of Jehovah in selecting a nation for himself from among the tribes of the earth, and committing his oracles to them in such an exclusive manner, if it was not his intention to constitute them emphatically the witnesses of truth, justice, and mercy among men? He called them that he might through them show forth his grace and glory to the world, and he has not permitted his purpose to fail.

Let this fact be carefully considered by those who doubt that to Israel was committed the important work of missionary enterprise among the Gentiles, that wherever a mission has been organised it can never be maintained simply by the labour of the native preachers. If the centre is not continued under the management of some of the great missionary race, it degenerates gradually, until all traces of it disappear. The continued life and energy of these mission stations seem indeed to depend on the supervision of one of those who have been the organisers of missions all over the world. What has become of the churches of Africa, of India, and of many other countries which were established by the Apostles? What is the spectacle presented on the continent where the Gentiles are left to manage all their religious matters? It is simply a degeneration from a pure gospel to a system of pagan religion, with an almost invisible stratum of Christianity. It seems to be impossible for the Gentile nations to maintain the pure religion of Jehovah, even with the open Bible in their hands to guide them. Let, however, but one of the race of Abraham become a missionary of the Cross among them, and under his direction religious instruction becomes a matter of vital

import, the spirit of the Bible is revived, and souls are led to realize the love of God as it shines gloriously from the Cross of Calvary. I say this assuming the correctness of my argument that the British are children of Abraham. If they are not, then they are a single exception. Britain is the only country, civilized or heathen, in which the truth of the Gospel seems to take firm hold of the mental and moral natures of the people, as in a genial soil. How is this? Let our traducers answer! Let them account for the strange phenomenon. What is thus said of Britain is of course said in respect to America, for both are of the same stock, and bound to the same destiny.

In other chapters passages from Isaiah are quoted showing that to Israel was committed the privilege of being a "light to the Gentiles." Now, of course, we know that Christ is, without any qualification, "*the Light of the World.*" But then every light has something to hold it up. Something to raise it so that its rays may be seen. We have lampstands, candlesticks, chandeliers, &c., for this purpose. Preaching was one of the earliest institutions of Christ. And we learn from the Book of Revelation that Jesus himself looked upon his preachers as "*stars*" or "lights," and his churches as candlesticks, by the removal of which the "light" would be withdrawn, practically, from the locality mentioned; the light would be extinguished by the candlestick being taken away. The Lord himself is represented as a light, exceeding the minister in brightness as much as the sun exceeds the stars. But as the planets give a light borrowed from the sun when he is absent from view, so do the ministers of the Churches; and the Churches are the centres from which the light shines out on a world in darkness. The Sun of Righteousness does not at present cast his beams directly on mankind, they come through chosen avenues. He is the Light, but still he only at present causes a brightly reflected light to fall on the world. The day of true and resplendent splendour will shortly dawn. Then the great Day-star shall shine immediately upon a world awakened from its night of dull shadows and gloomy darkness. But until that day does burst upon us, there has been appointed a means of preventing a total darkness to brood over the human race in regard to God's "plan of salvation by grace" through a crucified Saviour. He has given that commission to his followers—they are to bear his light, to be reflectors of his love, and of the life he has procured, and now offers freely to every son of Adam who will receive the proffered gift of the most wondrous love and self-sacrifice possible for the tongue of man to relate. To be the relators of this wonderful story of love and condescension is the privilege, as well as the charge, of certain of earth's inhabitants. Is it a commission given promiscuously to all men, or is it the special prerogative of a certain race? Not the *exclusive* prerogative, certainly. There are to-day men of many races true "*stars*" in the Church. But to which race do the "*stars*," the "lights," the real and bright reflectors of the Lord's love, mercy and truth, belong? We do not see them in Italy, or in Spain, or in France; not in Austria, nor Greece, nor Switzerland; not in Denmark and Sweden, nor even in Germany. All these countries were of old scenes of much Christian life. They all had untarnished candlesticks whose stars gave a clear and powerful light; but they

have not lived to be "the lights of the heathen." As true evangelists, their light is extinguished. Germany has still a little of the true light; perhaps there is some also in other places mentioned, but if so, we know that much of it is the result of missionary work undertaken by British missionaries. In Spain, in Italy, and also in France, our "lights" are shining, and calling upon men to come to the foot of the Cross.

By the British almost exclusively is the work of evangelisation being carried on throughout the world. So that in the sense of being the bearers of the Gospel tidings to those who lie in ignorance of it, our nation is "a light unto the Gentiles," and thus stands in the position predicted of Israel by Isaiah and other prophets:—"I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth." Or, as Barnes gives it in his new translation:—

"And I will make thee for a light to the nations,
And to be my salvation to the end of the earth."

On this verse Barnes make the following note:—"I will appoint thee to the higher office of extending the knowledge of the true religion to the darkened heathen world." He refers them to his note on ch. xlii., 6:—"Light is the emblem of knowledge, instruction, and of true religion. This is one of the numerous declarations which occur in Isaiah, that the true religion of the Messiah would be extended to the heathen world, and that they, as well as the Jews, would be brought to partake of its privileges." Consequently, the person addressed is commissioned to be the instrument used in "extending" this knowledge, to be the instructor of the "heathen world." This person, or impersonation, addressed, is elsewhere shown to be "the tribes of Israel." Therefore, that Israel is to be a missionary people before restoration is a Scripture doctrine demonstrable on the clearest evidence. Many more passages might be cited in proof of this, but as enough have already been quoted to establish what is contended for, to do more would be superfluous.

CHAPTER XXXIII.

"MY SERVANT."

"I read the word of God not to find a sanction for the practice of any church—not to find a sanction for my own practice; but to know what God requires, that to this I may conform my practice." —*Carson.*

In "Lost Israel Found" Mr. Hine has used a striking passage in the sixty-fifth chapter of Isaiah to prove that Israel was to be in the enjoyment of many blessings and called "My servants," while Judah was yet suffering years of punishment. This has been a thorough *causa belli*. Mr. Wilkinson waxed very indignant over it, and affirms the exact reverse of Mr. Hine. He claims the blessings there as exclusively those of *Judah*, and tells us, he says on Paul's authority, "*Israel* is the chastised one." The passage is:—

Isaiah lxx., 13-15. "Therefore thus saith the Lord God, Behold my servants shall eat, but ye shall be hungry; behold my servants shall drink, but ye shall be thirsty; behold my servants shall rejoice, but ye shall be ashamed; behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. Ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee: and call his servants by another name."

It can only be decided to which of the parties the appellation, "My servants," is given here by a careful examination of the book in which it is found. We must settle what the general use of the term is in this prophet's writings. This chapter cannot of itself decide it. Mr. Wilkinson contends that the ninth verse is conclusive. "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine *elect* shall inherit it, and my servants shall dwell there." But the 10th verse seems to remove any apparent application of it to Judah, for there we are told that "Sharon shall be a fold for flocks, and the valley of Achor a place for herds to lie down in, for my people that *have sought me*." Now it is not Judah that is spoken of as "seeking the Lord" in banishment. Israel is the one of whom only these words could be written: so that this seems already to take away Mr. Wilkinson's position. It must certainly be only of the two houses of the kingdom, or nation, that Jehovah is speaking. He is certainly placing the one in contrast to the other. To find which is the one affectionately called "my servants," we shall adopt the only satisfactory method, that of analysis. To do this properly we shall have to look into a good many passages wherein the term occurs.

Isaiah xli., 8—"But thou *ISRAEL art my servant*, Jacob whom I have chosen. 9th—*Thou art my servant whom I have chosen*."

The context as well as the passage itself, proves this to refer to the children of the tribes. It cannot possibly refer to Messiah, because of things predicated of the subject. *Fear not, for I am with thee: be not dismayed for I am thy God; I will strengthen thee; yea,*

I will help thee ; yea, I will uphold thee with the right hand of my righteousness ; . . . And I will help thee, saith the Lord thy redeemer." "Thou shalt rejoice in the Lord." These cannot apply to Christ.

xlii., 1.—"Behold my servant whom I uphold ; mine elect (chosen) in whom my soul delighteth ; I have put my spirit upon him : he shall bring forth judgment to the Gentiles."

The application of this passage to any other than the Messiah, is sure to be looked upon by a large section of the Christian community as most heretical. One good old preacher of the Gospel has severely rebuked Bishop Titcomb for so doing. He uses such mild and affectionate expressions as "hideous blasphemy," "of a character worse than is to be found in the records of infidelity and popery!" "Awful blasphemy," "awful condition." "Tell me," he says, "are not those men blasphemers? Is not this Antichrist?" He moreover quotes 27 commentators to show that they all believed that the passage referred to the Messiah only. But then it would, by the same method, be quite a simple thing to show that the Rev. J. B. Clifford, M.A. is himself wrong in the application of many passages. He is one who, for instance, believes as we do in the approaching advent of the Lord Jesus, to reign upon the earth. Now, nearly all his chosen 27 commentators pronounce him wrong in this, and a hundred more might be quoted. They do not believe that the Lord of glory will ever again return in visible form to this world of ours, and find a meaning for every passage referring that event, quite the reverse of Mr. Clifford's system. Is he really wrong, then, because he differs from these notable commentators? Certainly not. They have stated what was their view, while they possessed less light upon the doctrine than Mr. Clifford enjoys ; and many of them, if living to day, would probably have been of Mr. Clifford's cast of mind on that point. If, therefore, he may differ from the long and honoured list of Biblical critics, and yet be right, why should he endeavour to screw us down to their views? Is the Rev. J. B. Clifford, M.A., the only man with sufficient mental calibre to be permitted to step aside from the beaten track of the old theological authors? We claim for ourselves the same liberty which he wishes to monopolise.

Those critics whom he mentions, are certainly very feeble weapons, although they are men of truly christian character, and devout spirit as well, as being "men mighty in the scriptures" for the light that shone in their day : but since their lights went out, there has been much added to discoveries in Archaeology and other fields of historical and Biblical research. And so their information is in many respects inferior to what is the common property of the world now. Besides, they were totally unaware of the modern view of Israel's restoration. The thought was never before them. Their opinion was that Israel had been cast off, and thenceforth there would never be any difference between "Jew and Gentile." And so they systematised scripture into their notions, and of course such passages as that above were most easily drawn into their plan. It was improbable they should do otherwise. But this very fact puts them out of court in deciding upon the meaning of the passage. We must compare scripture with scripture, not with commentators.

Now, as we have seen, Isaiah xli., 8, applies clearly to Israel by name, and also by those things predicated of the subject of the passage, so, by predication, we shall be compelled to admit this verse under review does the same. Examine its terms: "Behold my servant whom I uphold" (the same as previously said of Israel), "mine elect" chosen (again the repetition of the previous), "in whom my soul delighteth" (a phrase elsewhere applied to Israel in restoration); "I will put my spirit upon him." In xliv., 3, the following is unmistakably addressed to *Israel*:—"I will pour my spirit upon thy seed, and my blessing upon thine offspring." "*He shall bring forth judgment to the Gentiles.*" (These words are by Barnes translated "He shall extend religion to the nations," which is simply the commission of Christ to his Israelite disciples. The work of taking the Gospel to the nations was done by Israelitish men, and, we believe, has been carried on by Israelitish people. In his comments on Isaiah lxvi., 19, Barnes expresses this view of the extension of the Gospel. Of the words "And of those that escape will I send to the nations; . . . and they shall declare my glory among the nations." He says—"The great mass of the nation would be abandoned and devoted to destruction, but a remnant would be saved. Of that remnant God would send a portion to make his name known to those who had never heard it, and they would lead distant nations to a knowledge of the truth.") Thus it is evident that all things mentioned in this verse are elsewhere applied to Israel. It is only by a strain that commentators can make any reasonable show of adapting the words to Messiah. This view of the passage is confirmed by the succeeding context, where God continues, in verse 6, to address the same servant in these words—

"I, Jehovah, have called thee in righteousness,
And I will hold thee by thy hand, and will preserve thee;
I will give thee for a covenant to the people,
A light to the Gentiles."

Who is it that Jehovah called? Messiah is not a "called one," not "a chosen" selected one. HE IS A VOLUNTEER. His language was—"Here am I! send me," He may be spoken of as the "Sent one," but not as "The elected one," for election implies the existence of others who might have been elected: it suggests the selection of one from amongst a number. We, at least, know of no one who could have taken the place of our Messiah but he who is himself the equal of Jehovah. Therefore when Jehovah says "I have called thee," he must be speaking to some one whom he has "chosen"—"selected"—from amongst a number of others upon whom his choice might have fallen. Who can this be but his "chosen," his "called" nation? And I shall so understand it, at the risk of being placed under the severe epithets of Messrs. Clifford, Wilkinson, and others, for I find as I proceed that the weight of evidence is that way.

Verse 19— "Who is Blind if not my servant?
And deaf as my messenger whom I sent?
Who so blind as he that is perfectly instructed!
So blind as the servant of Jehovah?"

The very terms of the passage are enough to settle its meaning

without comparison with other parts. This Servant can be no other than Israel; for it continues—

- Verse 22— “But this is a robbed and plundered people.”
 All of them snared in caverns,
 And secreted in prisons;
 They are for a prey, and there is none to deliver;
 For a spoil, and no one says, restore!
 24— Who hath given Jacob for a spoil? And Israel to the plunderers?
 Is it not Jehovah against whom we have sinned?”
 xliii, 10— “Ye are my witnesses, saith Jehovah,
 Even my servant whom I have chosen.”

Verse 8 points these witnesses out as the blind and deaf servant, whom commentators quite willingly allow to be Israel. Still they are the “servant” and the “chosen” or “elected” of the Lord.

- xlii, 1-8— “Hear now, O Jacob my servant;
 And Israel whom I have chosen;
 Thus saith Jehovah thy maker,
 And he that formed thee from the womb,
 And that will help thee:
 Fear not, O Jacob my servant
 And Jeshurun, whom I have chosen.
 For I will pour out waters upon the thirsty,
 And flowing streams upon the dry ground.
 I will pour my spirit on thy children,
 And my blessing on thine offspring.”

There is no room for diversity of opinion as to the meaning of these lines. That they are addressed to National Israel needs no inculcation.

- Verse 21— “Remember these things, O Jacob
 And Israel, for thou art my servant;
 I have formed thee, thou art my servant;
 O Israel, by me thou shalt not be forgotten.”
 Verse 23— “For Jehovah hath redeemed Jacob,
 And glorified himself in Israel.”
 xiv. 4— “For the sake of Jacob my servant,
 And Israel my chosen;
 I have called thee by thy name,
 I have surnamed thee, though thou hast not known me.”
 xviii. 1— “Hear this, O house of Jacob;
 Ye that are called by the name of Israel,
 And are come forth from the waters of Judah,
 Who swear by the name of Jehovah
 And publicly acknowledge the God of Israel,
 Yet not in truth or sincerity.”

This last verse is one of importance in this connection inasmuch as it supplied us with a definition of the terms, “Jacob,” and “Israel,” showing them to be used in contrast to Judah. Israel “was come forth from”; or had “separated” from Judah. Then comes a description of Judah’s position, followed by a severe rebuke to the ones addressed—Israel. Then Jehovah again pleads with Israel, verse 12 :—“Harken unto me, O Jacob, and Israel whom I have called.” Verse 20 :—“Jehovah hath redeemed his servant Jacob.”

- xlii. 1-8— “Jehovah . . . hath made mention of my name
 And said unto me, thou art my servant,
 O Israel, in whom I will be glorified.”
 Verse 4— Then I said, I have laboured in vain;
 For nought and vanity have I exhausted my strength,
 Nevertheless my cause is with Jehovah
 And the reward of my work is with my God.”

Who can this be? Is it the Messiah who is called *Israel*, and who has discovered that his *work has been in vain*, and his *strength exhausted on vanity*? If not, it must be national Israel. For he asks, “Is it beneath thee to be called *my servant*?”

lxv., 1—

“I am *successfully sought* by those who had not asked for me; I am found by those who did not inquire for me.”
I said, Here am I, here am I,
To a people who had not invoked my name.”

Thence (from v. 2 to v. 7) the prophet summarises the iniquities of Israel, and the indignation of Jehovah caused thereby; then in v. 8 he pledges himself not to destroy them all for his *servants’* sakes. Verse 9 reads:—“And I will cause to come from Jacob a posterity and from Judah an inheritor of my mountains. And mine elect shall inherit it, and my servants shall dwell there.”

Here, then, is the basis of this argument. Who are the *servants*? Are they Israel or Judah? We never question the fact that Judah will, as well as Israel, inherit the mountains of Jehovah’s Land. But our present inquiry is which of the two are here termed “My servants?” The two are contrasted. Which of them is it that occupies the more enviable position? We must now be guided by the first verse of the chapter and the last sentence of the 10th verse:—

1— “I am *successfully sought* by those who asked not for me” (By those who were named by me, *Lo-Ammi*.)

I am found by those who did not inquire for me”

10—

“And Sharon shall be (again) a fold for the flock,
And the vale of Achor, a resting-place for the herds,
For my people who have sought me.”

It must be noticed that the whole of the sixty-fourth chapter is a lament, or invocation, put into the mouth of Judah. This is clear from its internal evidence: for it centres on Mount *Zion*, the city of Jerusalem, and the “glorious temple.” The sixty-fifth chapter is a reply to it, an address by Jehovah to those who have spoken in the previous chapter. Consequently, this also agrees with the conclusion to which our argument had come by another method. Positively Judah is the one addressed.

Here, then, is the key to the whole matter. Judah makes a lamentation, and inquires how long her time of punishment is still to last, complaining sorely of the bitterness of her lot. Jehovah replies that He has been sought and found by a people who had not called upon him, and were not known by his name. He had come and announced himself to them, and they had received him, whereas they (to whom He is speaking) had rejected him. The others had sought him, and he had given access to them, and they had found him. These were *Lo-Ammi*. He had sent them away and withdrawn himself until they should seek his face (Hos. v., 16) but no longer. They had *sought him eagerly* in their time of trouble; and he came and re-named them *Ammi*, “My People,” because they *had sought him*. But he continues, “ye are they that forsake the Lord”—the exact antithesis of the others. But they who had never been cast away and utterly destroyed have “forsaken the Lord,” and shall now be numbered to the sword.

“Therefore thus saith Jehovah:
Lo, my servants (who have sought me) shall eat,
But ye (who have forsaken me) shall be hungry;

My servants shall drink :
 But ye shall be thirsty :
 Lo, my servants shall rejoice :
 But ye shall be ashamed ;
 Lo, my servants shall sing aloud for gladness of heart :
 But ye shall cry aloud for grief of heart,
 And shall shriek in the anguish of your broken spirit.
 And ye shall leave your name for an execration to my chosen ;
 And the Lord Jehovah shall put you to death.
 And to his servants another name shall be given..

Then follows a word of consolation to Judah. Verse 16 tells of the troubles ending and a new era of prosperity and good setting in. Verse 17 shows the former evils banished and forgotten ; and all things restored to a state of complete righteousness, in which state Jerusalem is to be "created a subject of joy;" and Jehovah promises that he

"Will exult in Jerusalem,
 And joy in his people.
 There shall be no more heard therein
 The voice of weeping and the voice of distress."

So that, although Israel is, in verses 13, 14, and 15, set in contrast to Judah, and preferred above her, and blessed so much in excess of her, yet Judah's day is shown as also coming. Judah was not to be cast away for ever, any more than Israel, but Israel having sought the Lord in the far countries is taken into favour, while Judah, still remaining antagonistic to the offers of salvation through the death of Christ, is left in her unfriended condition, because she had "forsaken Jehovah." So long as the present dispensation continues only those who accept its offers of grace, through the one all-powerful complete sacrifice, the Lamb of God, can receive marked Divine favour. But when this era shall have closed, and the Lord come to take away his bride, to celebrate the long-talked-of marriage feast, and return with her as his wife, to assume control of things on earth, then Judah shall look on him whom they have pierced, and mourn because of him. In those days there shall be great changes wrought in Judah, and greater glory laid upon Israel. But they shall no longer be separated, but become one people in the land of their ancestors.

But Mr Wilkinson acknowledges himself unable to discover, in his horror and indignation, terms of sufficient force in which to express his contempt and denunciation of this method of interpreting the language of Scripture, which, in the charity of his refined Christian nature, he characterises in the following amiable style:—

"We really cannot find language strong enough in which to denounce this culpable interference with, and alteration of, the plain word of God ; this daring even to charge God himself with having warranted such a style of reading His word."

It must surely be a most egregious offence to discover and insist upon a harmonious method of dealing with the language of the Bible, when that matter differs from the Rev. John Wilkinson's notions. Truly, if abuse be argument, Mr. Wilkinson has made good his point. If contempt and contemptibleness are logical demonstrations, of course we cannot claim one inch of ground to stand upon beside this champion. But as it is against the principles of the

majority of reasonable men to accept railing accusations in the place of faithfully-placed propositions honestly discussed, so do we object to be silenced by the diatribe of a bombastic egotist. We have shown good reasons for accepting and insisting upon the meaning of the term "My Servants," being the "Ten Tribe Kingdom of Israel;" and we require these reasons to be met and refuted by arguments of an equal, if not superior cogency.

The fact seems to be that Mr. Hine has committed a most unpardonable fault, in not finding out this champion of Judah, and ascertaining his method of interpretation before he wrote a line of his volume. He should have found Mr. Wilkinson and made him his tutor and sole authority in this matter. No other man has any right to an opinion, for he has constituted himself the only earthly custodian of the "mind of the Spirit." What he thinks right is so, even if the common plain sense of the Bible be against him. Nothing but hatred, envy, or malice could prompt a man to write such words as the following about Mr. Hine's "Identifications," whatever faults they may contain. "But perhaps the author may be as ready to alter Scripture, as to add to it, and may say, 'If the Bible says *Judah*, so much the worse for the Bible. We must alter *Judah* to *Israel* here, and then all will be clear and straight'" Is this the spirit of criticism? Is this the manner of wise men in debate? Is this an evidence of devotion to truth: a principle of which he never tires to boast? Did he point to one single *alteration* even suggested by the man he thus execrates? Did he show one *attempt* to add to the words of Scripture? He could not, and yet with the malice of a viper he tries to lay a trap for the unwary.

He tells us "the Bible does say *Judah*, and not only in our English version, but also in the Hebrew text, *which we have just read* (these italics are mine). *Israel* is not mentioned throughout the entire chapter. . . . Let it be borne in mind distinctly, that the term 'my servants' in the above quotation from the sixty-fifth chapter of Isaiah, God himself applies to *Judah by name* in the ninth verse, whilst the author of *Flashes*, on his own authority alone applies the term to *Israel*."

A little assertion is required to be taken instead of a very large quantity of proof, when Mr. Wilkinson writes. And to use his own words, we may say that those who can accept his statements "on the evidence adduced will ever find it quite superfluous to cry,

"Enlarge our faith's capacity
Wider and yet wider still."

What good purpose did he suppose to serve by informing his readers in such a bumptious manner that he had just read the Hebrew text of this chapter? Possibly it was to assure them that however negligent he had been in reading generally the connections of passages cited, he had not passed over *this one*. He had been particular about *this special chapter*, though we may, perhaps with his permission, infer that he had carried his examination no further. He had not really troubled himself with an inquiry into the general use of the word, as all proper critics would do, thereby to make certain of its true signification. And because he cannot find the name "Israel" attached to the term in the Hebrew text of this chapter,

he concludes that it is not so anywhere else. A little less pride of a Hebrew education, mixed with a little more Christian patience and philosophic inquiry, would perhaps help to qualify him to correct himself. The sense of the passage, however, does not lie in the presence or absence of a particular name in the original text, but in the words, "for my servants that have sought me." If he can show that Judah has sought the Lord, and has been accepted by him, then, and only then, can he lay any claim to having made his point good. Until then, Israel must be considered entitled to the honourable name.

CHAPTER XXXIV.

A NATION, AND A COMPANY OF NATIONS.

"We care not what may be the nature, or the number, of the preconceived opinions we may have to reject, or however strange, and contrary to our former belief, may be the dogmas which we may be required to receive, provided sufficient proof be afforded that the former are prejudices, and the latter, doctrines of the Word of God. We wish to be prepared to follow truth wherever it may lead."—*Prof. W. Scott.*

"The multiplicity of natural seed is to come after the curse is removed, and the nation is restored;" is Mr. Wilkinson's simple objection.

"There is really nothing of an Anglo-Israel value in the argument. Before it could be of any value in this direction, it would have to be shown that its fulfilment was to transpire during the time of Israel's exile from their land. This cannot be done"; is the dogmatism of Mr. Roberts.

"That none but a thorough-going theorist could deliberately" advance the argument; is Mr. Clifford's method of refutation.

"And God said unto him, I am God Almighty: be fruitful and multiply: a nation and a company of nations shall be of thee"; is the plain statement of Jehovah. (Gen. xxxv., 11.)

"He also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed (his posterity) shall become a multitude of nations"; is the benediction of the dying Jacob, on the head of his grandson Ephraim. (Gen. lxi., 19.)

Some of our opponents tell us that these promises may have been fulfilled in ancient times. That Twelve-tribed Israel was in fact a company of nations cemented in the bonds of the one nation which embraced them all. But even if this were so, it would not be a fulfilment of the promises; for this multitude of nations is to be, not of Twelve-tribed Israel, but of Ephraim the possessor of the birth-right. This is where our friends have gone astray, they have neglected to observe to whom this particular blessing was given. In their want of patience they have imagined that it was only the promise to Abraham that he should be the "father of many nations"; and unfortunately this is characteristic of their manner throughout in reference to this subject. We have no desire to underrate the important position to which Israel under David and Solomon attained; we know from history and from Scripture that it was no mean position. But what is to be looked for as a consummation of this prophecy cannot be seen in the Israel of ancient years. Nor will it be seen *within the land of Israel* after the restoration of the people. It is in fact something which cannot be witnessed within the borders of the Land of Israel.

When the people are re-gathered, and again inhabit the hills and valleys of Palestine, a specific allotment will be measured off for each tribe's representatives, and they will not be able

to expand their borders beyond those boundaries ; consequently Ephraim can only there fill his county, as the others will no doubt do ; and when they become too many for their little possession they will find room to dwell elsewhere as people now do by removing to other parts. It would be absolutely impossible always to remain increasing century upon century within their narrow limits ; but even this has only a small bearing on the case under investigation.

In a previous chapter is presented the Scripture authority for the doctrine that Israel is to be a numerous people prior to her time of restoration and during the time of their exile ; which need not be repeated here ; but if the reader would carefully examine, and bear in mind, those passages, and then trace them up by the following remarks, the whole matter would appear more perfectly before him.

The object at present is to show that this prophecy must of necessity be an accomplished fact before Israel's restoration, notwithstanding Mr. Roberts' denial of the possibility of such being done. It can be done, and that to a logical demonstration.

It is to be an Ephraimite Nation in its home seat and dependencies. Ephraim is to be the mainstay of it, not as Ephraim might be a tribe ruling, amid the other tribes of Jacob, as illustrated in the case of Jeroboam, where each tribe had its recognised prince or head. Ephraim in this case is to be the head and centre of a Great Empire. How could such a thing take place in Palestine ? This is how Jacob spoke of it in perspective :—"The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills ; and they shall be on the head of Joseph." What limits this promise ? To what extent does it stretch out ? Where shall we find its boundaries ? "Unto the utmost bound of the everlasting hills," is the scripture of it. What is the geography implied in that phrase ? Are any hills specified, to give us a starting point, or to cause us to stay our onward progress in search of the "utmost bound ?" In our English Dictionaries I find the word "utmost" is defined to mean "the furthest point or extremity," "the most distant," from the Saxon words *ute*, out, outward, and *mōst*, "most,"—the most outward. The word "bound" is given to mean—"The external, or limiting line of any object, or space," so that "Utmost bound of the everlasting hills" means the extremity, the furthest off limit of the everlasting hills. But this meaning is not agreeable to some of our opponents. Mr. Clifford enters into a very particular controversy over it, in which he succeeds, to his own apparent satisfaction, in fixing the meaning of the words "utmost bounds" to be "*the near side*." In case any one should fear that I have misrepresented him it will be safer to produce the lines of this Rev. "Master of Arts"—"Observe, Jacob does not say *beyond* the bounds, but *unto* the bounds. Again . . . if the prophet had said "*beyond*" there would have been some shadow of reason for Canon (Bishop) Titcomb's interpretation. But the Prophet limits the inheritance of Joseph to *the near side* of the hills, whatever hills they might be, whether Lebanon, Gilead, or Moab, but not a step beyond." This is hermeneutics with a vengeance ! The only everlasting hills are Lebanon, Gilead, and Moab ! The Prophet was in Egypt when he spoke ; so according to Mr. Clifford's notion

Ephraim was to be immensely blessed by having his possessions in some place south of these mountains ! His extreme limit was to be a little patch of land between Egypt and the southern base of the mountains named. Yet he was to become a multitude of nations ! Small nations they would need to be ! Not much encouragement in such a depicted future surely to look forward to. Mr. Clifford thinks Jehovah's blessings quite little things. Many an earthly prince has bestowed upon his favourite a much larger estate than that which Mr. Clifford would like to point out as the limits of Ephraim's possession. Yet Jacob seemed to think it of some importance, something to exult over, and enlarge upon. Still after all, Ephraim did not receive so large an allotment in Israel as Judah did, although so much more was said of it. Jacob is so jubilant over the inheritance of Joseph that he speaks of it as "prevailing above the blessings of his own progenitors." And this greater blessing was what was to fall on the head of Joseph, whose chief representative was Ephraim. Now, what were the limits of Abraham's blessings in reference to territory ? Were they circumscribed by the near side of the mountains of Lebanon, Gilead, and Moab ? Not so. From the River of Egypt to the Euphrates, and from sea to sea ; were the far-outlying limits of Abraham's promised possession ; yet Ephraim's was to be of much greater extent. No mountains or rivers are named in his Title Deed. No land-marks are placed to show the boundaries of his possessions but "the *utmost bound* of the everlasting hills." Whatever Mr. Clifford may understand by it, it is evident that our translators have employed language to represent the original, which is the most expressive of *limitless extent* : That is extending as far as the "furthest off" base of the eternal hills.

If Mr. Clifford wishes to limit the meaning of the words "atmost bounds" in this passage to "the near side" we are justified in presuming that he will desire to use it uniformly throughout the sacred writings, in these following instances especially.

Numbers xxii., 41—"Balak took Balaam and brought him unto the high places of Baal, that thence he might see the *utmost* part of the people." The nearest camp, of course. How exquisitely this suits the context following !

Deut. xxx., 4—"If any of thine be driven out unto the *outmost* parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee." The nearest parts of heaven !

Neh. i., 9—"Though there were of you cast out unto the *uttermost* parts of heaven yet will I gather them from thence." (The words *utmost* and *uttermost* are the same in significance.)

Psalm ii., 8—"Ask of me and I will give thee the heathen for thine inheritance, and the *uttermost* parts of the earth for thy possession," *i.e.*, the nearest parts of the earth, of course. This cannot mean, therefore, that Christ's kingdom is to be universal ; only a little spot—the spot nearest to Jerusalem, where, we presume, the psalm was composed. Possibly it means Palestine. Hence Mr. Clifford will not be inclined to allow that it is the kingdom of Christ the Messiah which is prefigured in Daniel ii. as the stone which rose out of the mountain and gradually increased until it

"filled the whole earth." Yet he will find the commentators, to whose authority he is so deferential, all, without exception, refer it to the kingdom of Christ, or his Church. Even I find Mr. Clifford quoting Hengstenberg, where, speaking of Messiah, he says—"He has founded a kingdom the boundaries of which are conterminous with those of the earth." So that his principles conflict with his authorities.

What, then, may we regard as "the utmost bound of the everlasting hills"? What are the "everlasting hills"? Are they not simply the dry land? In what do they differ from the habitable parts of the earth? What is it that bounds the everlasting hills? Only the shores of the ever-rolling ocean. And so, in spite of our friend's argument, we hold to the "plain and obvious meaning" of the Scripture words, in accordance with the advice of some of our opposing friends, and, with Bishop Titcomb, contend that "the utmost bound of the everlasting hills" means nothing short of the utmost bounds of the habitable globe, although we do not contend that this has yet been completed. It is strange that when Mr. Clifford finds the words "utmost bound" in the Bible he makes it mean "the nearest side," yet when he finds the same phrase in our books he considers it to mean "the most extensive limits." It helps him to buttress up his otherwise weak walls. He knows that if he does not abuse the other side he has little hope of making an impression favourable to his own theory. It is only by making those who are ignorant of our position believe us to be something that is very bad, that we entertain sentiments that are heterodox—soul-ruining and God-dishonouring—that he can expect to do an injury to our movements. But we rest on Scripture as it is, not as it can be distorted by commentators.

Mr. Roberts is not always so unfortunate in his attempts to establish his views as in the present case. He makes a bold and resolute effort, most ineffectually, in this instance. He says:—

"There is nothing in the promise, in a chronological sense, to fix the time of the promise. We must therefore be guided by the elsewhere obtainable facts of the case. These present themselves in two phases. First, there is the accomplished performance of the promise when Israel were in their land; and, second, there is the more glorious performance in 'the time of restitution spoken of by the prophets, when Jesus will occupy the throne of David, and rule all nations in subjection to that throne.'

In his quotations he carefully avoids any reference to the passage which shows this promise as being the special feature of the tribe of Ephraim. For what purpose can this evasion be made? Is it a passage which can be dispensed with in the proper and faithful interpretation of the promise and the mode of its fulfilment? Does it throw no light on the nature of the Divine engagement? But the light it gives was not of the shade to suit the purpose of Mr. Roberts, and of course he laid it aside. It is just the passage which proves what this exponent of Scripture said could not be proved. Consequently, he would not supply the key for his own refutation. He is too old and astute a debater for that. He knew it would be immediately fatal to his case, had he allowed such a witness to step into

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the witness-box as Gen. xlviij., 19, which says of Ephraim, the younger son of Joseph, "His seed shall become a multitude of nations," thus showing this particular portion of the great Divine blessing given in promise to the patriarchs to be, in a special manner, the lot of the *one tribe* of Ephraim, and not of the twelve.

To those not acquainted with this subject, it may be necessary to give a concise explanation. To the fathers of the race were given certain promises in perpetuity, and without condition. It is generally supposed that each of the twelve families of Israel shared equally in them all; that each special blessing was to fall with equal measure on the whole house or nation. This is where Scripture and the commonly received notion separate, and stand in opposition. If we consult the addressees of Jacob when his sons were gathered around his deathbed, and of Moses just before his departure from the leadership of the people; we shall find that each son of Jacob obtains quite a different blessing, yet each one receives a part of the original patriarchal endowment. In only one thing are they on a common footing—they each, Levi excepted, receive a parcel of the block of land, the "inalienable estate" of the children of Jacob. In all other things they differ. Judah becomes the father of the royal tribe, the "ancestor of the Great King;" Levi becomes the head of the Priesthood, and Joseph, in Ephraim, becomes the father of the fruitful the multitudinous people—the "company of nations." There are no priests from Judah, no kings from Levi, no promise of multitudinous seed to either, nor was there a royal house in Ephraim, though some of the tribe did, by revolt and usurpation become kings. This is sufficient to illustrate the point, which indeed becomes a sharp one; for if Ephraim was alone to become the company of nations, then it is evident that Mr. Roberts and Mr. Wilkinson must be in error when they contend that this enlargement has taken, or shall take place in Palestine. And more emphatically so when they assert that it simply has reference to the *twelve tribes in one nation*. Mr. Roberts tells us that there was an "accomplished performance" of it in the Land of Israel. But this accomplished performance of a promise centreing in Ephraim is, strange to say, not at all fulfilled in Ephraim, but in the other tribes as well. In this performance, Ephraim takes no more prominent a part than others—not so prominent a part as Judah, whose numbers always were greater than those of Ephraim. What then is the logical conclusion? Simply that there was no such "accomplished performance of it," and that any complete fulfilment must be outside the boundaries of the Fatherland. That it cannot be "accomplished" on the "near side" of the Mounts Lebanon, Gilead, and Moab, but must be on the "utmost bound" of the eternal hills. In *the land* each tribe had only its small portion, without any opportunity of enlargement; and although Mr. Roberts speaks of a "more glorious performance in the time of restitution," he should know that then also, within the land, each tribe will only be allotted a very small piece of property, so that, even then, it will be utterly impossible for Ephraim there to expand into a "company" or "multitude of nations."

Supposing now, we admit Mr. Roberts' other proposition, that "Israel grew into a nation and a company of nations—that is, a nation which was a company of nations—viz., a nation Divinely

organised in twelve sub-nationalities or tribes, each having a princely head, in subjection to the authority of God emanating from the oracular Mercy-seat in the Mosaic tabernacle," will that answer the case? There is no Ephraimite speciality about that, and so it cannot be an explanation of the promise,—it cannot be the fulfilment of Ephraim's conditionless covenant. We must have an answer that will exactly fit the peculiarities of the case, and this cannot be done by Mr. Roberts in his vague generalisation. The development must be of Ephraim, although there may be no reason why the other tribes under Ephraim as the possessor of the "birthright," shall not participate in this expansion. But since it is a development of Ephraim, it is an event which must take place in dispersion and not in regathering.

Again, if Mr. Roberts' notion were admitted, what would there be in the promise of a special nature? Did not Ishmael also become a nation of tribes? Had he not twelve sons, who each became the head of a tribe, yet in one nation? Was it not the common nature of early nations, and also of many modern nations, to be divided into tribes? Are these tribal divisions really an evidence of divine organisation and blessing? Are they not rather a constant source of disunion, envy, jealousy, and of frequent strife? Is not Israel's history a good illustration of this? If this be so, wherein was the special divine favour in the promise of a "company of nations" such as we behold in what Mr. Roberts is pleased to call "the accomplished performance when Israel was in their land"? We want something less provocative of suspicion and its associate evils, to fulfil the conditions of this promise. And we are compelled to seek it beyond the everlasting hills of Palestine.

Thus have we proved that this great development in the history of Israel cannot take place in the Land of Promise; and by so doing we have shown that it must take place during the period of her "exile from the land," in which case Mr. Roberts admits by implication that then the argument is of value from our point of view. What he requires us to show is simply that this promise must of necessity refer to Israel's time of expatriation. This we have done, and shall now proceed to show how admirably it is accomplished in the present condition of the British Empire.

A most remarkable thing, with all our opponents, is their notion that Israel (the nation divinely appointed to be of so much influence in the world) is always to be confined, even during the most important days of her most glorious existence, to the very little piece of land called Palestine. They cannot think of a Hebrew people in power and honour anywhere outside of those boundaries. Let Israel increase in numbers to thousands of millions—let her promises of influence and superiority be what they may; still, she must be cooped up in that little spot. To them Israel is always only a very small people, and even when they talk of her *becoming* "as the dust of the earth for multitude," they see her still within those narrow limits. In fact, some would seem to think that the walls of Jerusalem will inclose a sufficient area for all the People of Israel in the future. So cramped are their views, or rather, I would say, so devoid are they of any views of a reasonable nature that they never think of making allow-

ance for a large—an immensely large population—the most populous kingdom the world has ever known. Some of them are truly a little more liberal, and will go to the length of permitting Israel to take possession of the desert of Arabia and the rest of the land contained in what is known as “Arabia Felix,” stretching from the Euphrates to the Nile, the inheritance of Abraham, but they must not claim an inch more. So far they may go, and no farther. She is to possess no foreign realms, to have no far-off colonies, to possess no far-reaching railways. In fact, one of them has gone so far as to say that there will be only one line of traffic from the south to the north of Palestine itself. Such people, however, write and speak from a paucity of information. To them everything outside of the land of the Hebrews is Gentile, and for ever shall be Gentile. They seem to have concluded that the Israelite portion of the human race has been so situated in the world that it must give place in every quarter, but one little estate about the size of Wales, to the requirements of the Gentiles. But that is not how we are taught by the Scriptures—the book to which some of our friends wisely commend a literal adherence. We are taught by it that the Israelites *are the important people*, and that the Gentiles are to be settled and moved in accordance with Israel’s requirements. It is Israel who is to “lengthen her cords and strengthen her stakes” : to “break forth on the north, the south, the east, and the west”; to be “sown unto the Lord in the earth”. It is Israel who, in the representative tribe of Ephraim, is “to push the people together to the ends of the earth”—to say to the people, “make room that I may dwell.” If the Bible is to be taken as our authoritative guide, Israel must be looked upon as “the important” people of the earth—not merely as the God-favoured people of Palestine. Palestine is only their birth-place—the central home-seat of the people, while their realm is the world.

In the consideration of this question, a wonderful passage is found in Deut. xxxii., 8, 9—“When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the peoples according to the number of the children of Israel. For the Lord’s portion is his people; Jacob is the lot (cord, measuring-rod or measure=the extent) of his inheritance.”

This passage refers to a period when Jacob himself was not yet born, nor had Abraham his grandfather yet seen the light of day. Even when the Lord caused the dispersion of the people from the site of Babel *he limited their portions according to the future requirements of his own people*. The passage seems just to say this in effect—When Jehovah found the wickedness of the people so permanent, this spirit of rebellion so ingrained, he determined that he should frustrate their combined purpose by dispersion through the whole world; but they should only retain possession of such parts as the chosen seed of Shem, in the line of Abraham and the Patriarchs, should not require; and as the children of Israel became more numerous, and their expansion became a matter of necessity as well as of Divine plan, *the nations would be called upon to retire before the advance of the Lord’s inheritance.* “They are vanity, the work of errors; in the time of their visitation they shall perish. The portion of Jacob is not like them: the former of all things he is, and Israel is the rod (the measure, extent) of his inheritance.” (Jer. x., 15, 16.) On this passage

of Deuteronomy the "Speaker's Commentary" has the following:— "Whilst the nations were being constituted under God's providence, and the bounds of their habitation determined under his government, he had then in view the interests of his elect, and reserving a fitting inheritance, 'according to the number of the children of Israel,' i.e., proportionate to the wants of their population." The Rev. Canon Brownrigg remarks—"Those wants would be necessarily growing and increasing wants. Ephraim's seed must become 'a multitude of nations,' the branches of Joseph's 'fruitful bough' must 'run over the wall,' hence fresh territories must be had, proportionate to the wants of their population."

This shows Israel to be more than simply the people of Palestine, a mere patch on the map of the world. It will ever be the glorious land—the land of God's special favour, for his "eyes are upon it." It in truth is the real "God's acre." But Israel shall not be confined there, else her seed shall never become the vast multitude which the Bible foretells. Were the known, the whole of the acknowledged seed of Israel, this day placed within the boundaries of Palestine, the country would be vastly overcrowded. It was peopled to its fullest capacity in the reigns of David and Solomon, yet we cannot find that it contained more than about six or seven millions of inhabitants. The people of Judah alone are at present numbered at about eight or ten millions, and so Palestine could not even now find accommodation for much over the half of them, without any of the other tribes. And I am acquainted with no reason for supposing that each of the other tribes is not as numerous as Judah. We know that the tribe of Judah has suffered much persecution, which has kept down her numbers. We do not know that similar treatment has been served out to the other tribes to the same extent, and therefore have no right to look for them as a small and sterile people. The only light permitted us on this point is found in prophetic lore, from which we learn that up till a certain time Israel was to be weak and few in number, and then she was to "renew her strength—to mount up on wings as eagles, to run and not be weary, to walk and not faint." This event commences when she begins to "wait upon Jehovah."

Here, then, we have reviewed several prophecies concerning Israel's great development, and have found that they cannot by any possible means be fulfilled while the people are in the land of the fathers. It has become evident to us that it is only by going abroad that we shall be able to find a people to fit prophetic statements. Do not let it be said, as often is done, that we have made the prophetic statements to fit the people we have found. We have here, first, ascertained the bearing of the Scriptures, and now we shall find a people to fit them. We have proposed and answered the question—What saith the Scripture? We now turn to the question—What saith history and contemporary facts?

1st. Can we find a people who were *Wanderers among the Nations*, in accordance with the prophecy of Hosea ix., 17 "My God will cast them away, because they did not hearken unto him, and they shall be wanderers among the nations"? In other chapters we have given the historic facts which show our continental ancestors to have come from the region of Assyria and Media under the names Khamree, Gimri, Cimbri, and Cymry; also, Saka, Sacæ, Saxones,

Saxons, &c. This is no new belief, being as old as the seventh century. It was the opinion of Albinus, the friend and companion of Bede, that the Saxons were the progeny of the *Sacæ* of Asia, and according to the Rev. B. W. Saville, Bede mentions that the *Picts*, who colonised parts of Britain previous to the arrival of the Romans, "came from Scythia, near the Caspian Sea, where the *Sacæ* sprung." The same author, quoting from Kemble's "History of the Saxons in England," says—"When describing the changes which were continually taking place in the position of the various tribes which peopled the northern districts of Europe, he says—"Into this great basin the successive waves of Keltic, Tentonic, and Sclavonic migrations were poured, and here through hundreds of years, were probably reproduced convulsions which terminated only by the great outbreak which the Germans call the *Wandering of the Nations*. The Royal family of every Anglo-Saxon Kingdom, without exception, traced its descent from *Woden*. *WODEN* is like Ulysses, pre-eminently, THE WANDERER."

Mr. Saville continues—"There is something peculiar about this characteristic mark of the Saxon race, that they are pre-eminently "WANDERERS," a term which is to be found in the common appellation of the various races proceeding out of the great Northern hive, called Verangians, or, as the Greeks pronounce it, *Varanga*. The etymology of the name may be traced to the German *Gortganger*, i.e., a "Wanderer." . . . In England they were known during the ninth and tenth centuries as Danes, and occasionally they were termed by some British chronicler *Easterlings*. In France they were called Northmen, or Normans, and in Russia they were known as *Verjager*, or *Verangians*, i.e., "Roving Wanderers." Hence the similar appellation which was predicted of the tribe of Ephraim as representing the House of Israel, that they should be "WANDERERS among the Nations."

We are unable to find another people whose annals show so perfectly the appropriateness of the term *Wanderers*. The time in which our ancestors made their way from Asia to Britain was a period of wandering in a large portion of the human race; but only our ancestors stand out prominently and singularly as "THE WANDERING TRIBES." No man seems to have known definitely the origin and date of their wanderings. They were almost as if they had no land to which they could look back and call their Fatherland; they had not only wandered from their country, but had apparently wandered from their religion; they were a strange people in that as well as in their family. They truly had traditions of some ancient home. But they seem never to have given a satisfactory account of its locality. It almost appeared as if they had started from nowhere in particular, and were careless where they should stop and settle. When they did attempt to settle on some fruitful plain, and cultivate the undulating slopes of the adjacent hills—no sooner had they succeeded in showing that the country was fruitful, than the order was given to move farther, as a more powerful people required the pleasant vales they occupied. And so after a few years of peace and rest, they were forced to betake themselves—often in haste—to their waggons, and wander still onward not knowing what might befall them by the way. At last their wanderings ceased when they

reached a spot from which their enemies have ever since been unable to dislodge them. Into it their various tribes gathered, not of course in friendliness, but often in strife, and stealth, and blood, for by this time their continued wanderings had alienated them from one another, and they looked upon each other, not as friends but as foes—although throughout their wanderings they had so closely followed each other that when they reached the North of Europe it was evident they were all of one family. As historians admit, “the Saxons, Jutes, Danes, and Normans were all one race, carrying their identity right through the many years of their wanderings.”

2nd. Were these wanderers among the nations *few in number* in accordance with Deut. iv. 27, where it is said—“The Lord shall scatter you among the nations, and ye shall be left few in number among the heathen whither the Lord shall lead you.” Or, has the following, foretold in Ezek. xx., 34-37, been a part of their history? “I will bring you out from the people, and will gather you out of the countries, wherein ye *are* scattered with a mighty hand and a stretched out arm, and with fury poured out. And I will bring you to the wilderness of the peoples, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to *pass under the rod*.”

During their sojourn in Media and that region they were kept down by privations and wars, while with the heathen amongst whom they had been scattered they were most truly “few in number.” They were placed there a captive band, and rigorously kept under by their conquerors, as their forefathers had been kept by the Egyptians between the times of Joseph and Moses. *They passed under the rod.* Were humbled, and would have been broken, had it not been for the stoutness of their brave hearts, and the fact that even then they were being “led by Jehovah.” But when the yoke of the Assyrian was broken, they partially revived, and commenced their exodus westward in search of a free land in which to plant their tents. In this their strength was tried and their increase of numbers checked, by the bloody hand of war and the distress of famine. They could find no place of rest and peace, while they were being led “into the wilderness of the peoples.” It was to them a path of war and difficulty. They had to fight their way across the country against terrible odds, yet still they were directed by an unknown hand and “stretched out arm.” Even when they reached what seemed to be the north-western confines of Europe they were still pressed by the barbarians from the mountains of Russia—the hordes of Tartary, and were driven to the coast of the German Ocean, whence they became acquainted with the use of ships, and then with the island of Britain, upon which they bent their prospects. It was the land destined for them—it was the land so often referred to in their ancient home; traditions of which had passed down the generations, giving the people a hope of one day resting in this Isle, where their old enemies could trouble them no more.

There they found a people of similar habits and customs to themselves; of a religion different, but closely resembling theirs; of a war-like character, the same as themselves; with a faith in one Eternal God and Creator, in common with themselves. But the chief, perhaps

the only attraction to them, was the admirable suitability of the Island to their wants. To be settled there was their wish, and their one object. And this they effected, as every student of history knows how.

But how stood they as to numbers? Had they still borne the mark of the prophecy above quoted? Or had they become a numerous people? Were they a strong nation when they had become possessed of Britain?

After the Saxons, the Danes, and the Normans had made their settlement in the Island secure—after they had all been gathered over from the “wilderness of the peoples”—the continent of Europe—they were still only a small nation, a feeble people, and few in number. Sir Edward Creasy, in his history of the “English Constitution, (13th edition) says, page 72 :—“The population of England at the time of the Norman conquest is variously stated at from a million and a half to two millions.” This, of course, includes all the people in England over whom William became the monarch; Britons, Saxons, Danes, and Normans. Only two million souls, men, women, and children, aged and infirm.

At the date of *Magna Charta*, nearly two hundred years after the Battle of Hastings, the population of England was still small, and showing no signs of increase to any appreciable extent. Creasy says, “I do not think there is any reason to suppose that the population of the realm at the time of John exceeded the largest census which is assigned to Anglo-Saxon England, namely, two millions.”

It is, therefore, evident that our people have literally fulfilled those prophecies by Moses and Ezekiel, of fewness “in numbers among the heathen,” and “passing under the rod in the wilderness of the peoples,” as well as that of Hosea, that they should be “wanderers among the nations”. But I would call special attention to the fact that the prophecy concerning the fewness of numbers is only, “ye shall be *left* few in number among the nations.” It is not necessary to read this as some of our friends do, “ye shall continue few in number until restored to the land of your fathers.” The Bible does not say that. “Let us take Scripture simply as we find it.”

3rd. Having now seen them arrive in Britain few in number, we shall proceed to inquire whether they fulfilled the prediction of Isaiah xl., 31, and xli., 1—“They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, *they shall* run and not be weary, they shall walk and not faint. Keep silence before me, O islands, and let the people renew their strength; let them speak, let us come together to judgment.” Barnes translates the last sentence thus—“Let us enter into debate together.” And in his comment on it he says, “The word judgment here means evidently controversy, argumentation, debate.” So that judgment, in this passage, means an act of friendly intercourse, not of condemnation. The same meaning is given by Lowth. Of the sentence, “they shall renew their strength,” Barnes says it means “to revive, to renew, to cause to flourish again, as a tree that has decayed. Here, it is evidently used in the sense of renewing, or causing to revive; to increase, and to restore that which is decayed.” And of the words,

"Let them renew their strength," he says they mean "Let them make themselves strong ; let them prepare for argument ; let them prepare themselves to enter into controversy about the power and glory of Jehovah".

Is there anything in the history of these "wanderers" who settled in Britain "few in number," and feeble in power, which would form an apt illustration of this part of Isaiah ? Let us see. They entered the country as people unacquainted with Jehovah, a people exhausted and weary. But since the days of King John, or the date of the great National Charter, they have gone on improving, slowly, indeed, at first, yet still improving. They became acquainted in Britain with the Bible, they learned much of its truth, and learned to own its God. Jehovah became the one God of the nation. He was acknowledged in every action in Legislation, and in the dispensation of law. Many times, no doubt, they became very unmindful of God, whose name they professed, and whose government they nominally owned. Yet, as years rolled on, they learned more and more of Him, and at length the glorious era of the Reformation brought sunlight to bear upon the sacred page, and the knowledge of God was spread throughout the land, and since then it has become the "land of the Bible." "The isle waited for God's law," and listened to His teaching, so that to-day we find the people of Britain to be the most devout and God fearing of all the world. They can really be said to have "waited upon the Lord." They have accepted the invitation "let us come together to debate." No other people have more earnestly devoted their energies to the study of the revealed will of Jehovah. No other people have so perfectly understood the plain and simple Gospel of the present dispensation. In this respect no people can compare with the British. The simple Gospel of the Cross of Christ—the loving nature of that sacrifice which passeth knowledge, has been more heartily appreciated and accepted among us than anywhere else. In the light of the Gospel we are privileged far beyond our neighbours. There are, in many countries men who are as loving, dutiful, and active followers of the Lamb as can possibly be found in Britain. But with us they are numerous in every city. Not so elsewhere. To God alone the praise is due for this blessing : He has given it, we have not procured it for ourselves. It is of his great mercy, and in the fulfilment of his promise that we should turn and acknowledge him. And although the whole forces of the world were to challenge us, we are now so thoroughly prepared "to debate concerning the glory and power of Jehovah" that we should be "more than conquerors through him who loveth us." "But we know not what we shall be." We are still only preparing. We are a long way from perfection. Only when the "Spirit shall be poured upon us from on high" shall we have all our dross purged away, for "when he appears we shall be like him for we shall see him as he is."

But it is not only in the sense of a change from a condition of heathenism to the worship of the true God that the renewal is manifested. This is accompanied by other blessings. There is rest from outward disturbance, i.e., from the threats, or at least from the effects of invading foes. There is peace and quietness—"Keep silence before me, O islands" Let the voice of war be not heard.

among you, be still and peaceful ; " And let the people renew their strength." Let their decayed power revive. Let them again become strong and numerous. So long as England maintained her state of hostility between clan and clan, between north and south, between English and Scotch, she continued to waste her strength. Civil wars and foreign conflicts kept her population down to a very small number, and made it impossible that increase should be other than slow and fluctuating. But when peace among the people of the isles was secured: when the voice of war was heard no more in the land : when from end to end of the country there was silence in the shouts of battle, and men on all sides ceased to harbour the antipathies—which countries of war and antagonism had bred—then the people began in earnest to " renew their strength." The little nation ruled by the Crown of England, which in 1215 A.D., could only count two millions of an entire population, now numbers within its own isles a population of 35,246,562 persons, which is only part of its increase, for we count all Britain's Colonies, and the great nation of America, as *off-shoots* of that same *two millions*. The Colonies with 12,000,000, and America with 50,000,000, *making a grand total of about one hundred millions* from a parentage of *two millions* 667 years ago ! Surely these "Wanderers" have "renewed their strength." And this is exclusive of the strength we have gained by the allegiance of an empire brought under our sway by conquest and commercial enterprise, consisting of a population more than doubling the whole of Britain and her natural off-shoots !

Let us not forget to notice the proper significance of this word "renew." We must not run away with the notion that it simply means "to increase," "to grow." It has a reflex power in it, a casting back action of the mind, a reference to a previous condition. "Renewing the strength" cannot be said of a child who is growing strong, although it may, with propriety, be said of a man who has been reduced to a state of weakness by ill health or privation, and who is recovering his normal state. Barnes tells us that the Hebrew word may be used of the revival of a tree that has become decayed, and may therefore be aptly translated by our word "renew." Consequently, the people who are to "renew their strength" must have previously been a people of vigour : must have been a people under Jehovah's previous care, and hence must be his people Israel.

4th. Do these "Wanderers" fulfil the conditions of Gen. xxxv., 2. "A nation and a company of nations shall be of thee;" and xlviij., 19,—" His seed shall become a multitude of nations" ?

So completely do they fulfil these two prophecies, that no man dare deny it. It is one of their most striking characteristics. Britain and her Colonies are a family of nations. The Colonies are not merely dependencies, but in many cases they are in all material points independent people, framing their own laws, and administering them according to their own desires and requirements. In order to bring before the reader the perfect manner in which our nation answers to the requirements of this prophecy, the following statement of our Colonies and dependencies is reproduced from the columns of the *Banner of Israel* of October 5th, 1881. These are not like the provinces of ancient Rome, simply held by military power for the purpose of imperial revenue and aggrandisement. Some are,

it is true, simply kept for security and position, but in no case are the people forced to contribute to the wealth of the Imperial coffers. They are allowed all the freedom and responsibility possible in their various conditions.

BRITISH COLONIES AND DEPENDENCIES.

Compiled chiefly from the latest Official Lists.

ISLE OF MAN—In the Irish Sea, equidistant from England, Scotland, or Ireland, 34 m. by 11 m.

HELIGoland—In the North Sea; area, 3½ sq. m.

CHANNEL ISLANDS—Consisting of Jersey, Guernsey, Alderney, Sark, and Herm.

GIBRALTAR—South of Spain, 2½ m. by ¼ m.

MALTESE ISLANDS—Consisting of Malta, 95 sq. m.; Gozo, 20 sq. m.; and Comino, 1 sq. m.

INDIA—Including Bengal, N.W. Provinces, Oude, Punjab, Central Provinces, British Burmah, Assam, Madras, and Bombay, nearly 1½ million sq. m.

CEYLON—266 m. by 140 m., South of Hindostan.

ADEN—S.W. Arabia, 35 sq. m.

KARAK—Persian Gulf, near Busheer Bay.

PERIM—An island in the Strait of Bab-el-Mandeb, 4 sq. m.

SOCOTRA—An island 500 miles from Perim.

HONG KONG—An island at the mouth of the Canton River, 29 sq. m., with KOWLOON on the Peninsula, ½ m. from Hong Kong.

STRAITS SETTLEMENTS—Singapore Island, 27 m. by 14 m.; Penang, or Prince of Wales Island, 15 m. by 9 m.; Province Wellesley, on the mainland, opposite Penang, 234 sq. m.; Malacca, on the mainland, 660 sq. m.

CYPRUS—An island in the E. Mediterranean, 140 m. by 60 m.

CAPE COLONY—S. Africa, Basuto Land, Fingoland, Griqualand E., Griqualand W., &c., above 250,000 sq. m.

ZULULAND.

NATAL—S.E. Africa, about 21,000 sq. m.

WEST AFRICAN SETTLEMENTS—Consisting of Sierra Leone, 18 m. by 12 m., and Gambia, 21 sq. m.

GOLD COAST COLONY—North of Gulf of Guinea, consisting of the Gold Coast, 15,000 sq. m., and Lagos, 25 sq. m.

WALWICH BAY.

DAMASLAND.

ASCENSION ISLAND—S. Atlantic, 35 sq. m.

ST. HELENA—10 m. by 7 m.

MAURITIUS—In Indian Ocean, 676 sq. m.

DOMINION OF CANADA—Consisting of Ontario and Quebec, Nova Scotia and Cape Breton, New Brunswick, Manitoba, British Columbia and Vancouver Island, Prince Edward's Island and N.W. Territory, 3,400,000 sq. m.

NEWFOUNDLAND, Island, N.E. Gulf of St. Lawrence, 350 m. by 130 m.

BRITISH HONDURAS, on the E. of Central America, 9000 sq. m.

BERMUDAS, about 100 small islands, 16 of which are inhabited, W. of Atlantic Ocean ; 20 sq. m.

BRITISH GUIANA, consisting of Demerara, Essequibo, and Berdice, E. coast of S. America, 76,000 sq. m.

FALKLAND ISLANDS, E. of Patagonia.

JAMAICA, Island in Caribbean Sea, 140 m. by 50 m.

TRINIDAD, Island, 59 m. by 48 m.

BAHAMAS, including New Providence, San Salvador, &c., about 3000 sq. m.

TURKS AND CAICOS ISLANDS, 223 sq. m.

WINDWARD ISLANDS.

LEEWARD ISLANDS.

AUSTRALIAN COLONIES—New South Wales, Victoria, W. Australia, S. Australia, and Queensland ; nearly 3,000,000 sq. m.

NORFOLK ISLAND, 900 m. E. of N. S. Wales.

TASMANIA, 170 m. by 160 m.

NEW ZEALAND, consisting of three Islands, North, Middle, and South, 100,000 sq. m.

LABUAN ISLAND, N.W. of Borneo, 45 sq. m.

FIJI ISLANDS, about 250 islands, 80 inhabited, and about 8000 sq. m.

In his work called "The Geography of the Gates," Philo-Israel has elaborated this question of Britain's colonies and dependencies in a manner which must prove interesting and instructive, even to those who may not approve of his principles and deductions, were it only for the graphic way in which he describes their various positions, and shows their vast importance to the well-being and strength of the nation. Never before in the history of nations was such an empire possible. In almost every latitude and longitude of the world we may find, somewhere along the line, a British-owned country—a settlement of descendants from that little "two millions" of the time of John, whose reign was made infamous by himself yet famous by the wisdom and determination of his nobles and free citizens. These settlements are not only places occupied by the British race, but actually the birth-places of new nations of British blood. Several of them already have in operation all the essentials of a national existence. But the British blood, in which every true-born citizen of the empire justly feels proud, causes a bond of union still to be preserved between all and the

parent State. So that on the 24th of May in every clime is heard the welcome to the anniversary of our much-loved sovereign's birth; from mainland to island the cannons' echoes roll, and the sound is returned with hearty honours to the solid mountains of the great continents. Who can contemplate the subject without noticing the magnificence of the theme? We are sometimes told that Continentalists laugh at the claims of Britain to national supremacy; but we have only to glance at the facts to find how well founded her claims are. We find our nation in the scorching suns of the tropics; we visit her in the balmy regions of the sub-tropical climes; we reside still within her domains in the temperate zone; and we discover her pioneers in the frigid regions of north and south. Where is she not? Planting her roots firm in the fructifying soils of the noblest lands, and establishing her dominion even in the barren deserts. And yet all united under one sovereign!

Not only is her extent of empire calculated to excite our admiration. We find in that Constitution which has made the growth of such an empire possible and a fact, also a subject of noble and excellent parts. The nature of our Imperial Parliament is a theme of admiration among all historians; even the most serious cannot refrain from uttering enthusiastic words of eulogy when they look into its construction and contrast it with the machinery by which other nations are governed. Sir Edward Creasy, in "The Rise and Progress of the English Constitution," writes:—

"Undoubtedly this is the noblest and most important of all political powers; for not only is our Parliament the great organ of the English Constitution, but it is also the great organ of the Constitution of the British Empire: of England and her sister kingdoms of Scotland and Ireland, and also of her *magnificent colonial and transmarine dominions* in North America, in India, in Australia, *in almost every region of the habitable globe*. To adopt not only the sagacious thoughts but also the beautiful language of Burke, 'The Parliament of Great Britain sits at the head of her *extensive empire* in two capacities: one as the local legislation of this island, providing for all things at home, immediately and by no other means than by executive power. The other, and, I think, her nobler capacity, is what I call her imperial character, in which, *as from the throne of heaven, she superintends* all the several inferior legislatures, and guides and controls them all without annihilating any.'

"But though the British Parliament is thus clearly the noblest scene of deliberation and legislative political function that the British Empire, or *the whole world can exhibit*—though when we bear in mind the paramount influence which the House of Commons now exerts on the Government of England, as well as the *unparalleled extent to which England's policy influences the fortunes of the world*, we may safely assert that the position of a member of the English House of Commons, if honourably acquired, and well and wisely used, is the noblest that ever was open to civilised man, insomuch that, *even the haughty station of a senator of Old Rome in the palmiest days of her Commonwealth appears poor in comparison with it.*"

These are not the words of a rhapsodist, but of a cool-headed, clear-sighted man of large and varied experience. A man not given

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to lavishing undue praise, yet words of higher laudation could not be chosen. They are, however, not words of flattery, there is nothing of the empty compliment, but the expression of a cautiously arrived at honest conviction. Nor is this only a modern boast. Men of letters for long have cherished the thought that Britain was formed for a high and noble destiny. And now that she is giving the most clear evidence of this great and important position among the nations, her ablest orators and historians vie with each other in the praise of her power and foundation. Alas! that they should be so slow to recognise the source, the origin of that power and influence. Britain never can reach her full maturity while her statesmen neglect to recognise the author of that course of events which has led our nation from obscurity to the most honoured seat of fame in the annals of the human race.

It is to God alone, and not to our own arms and intelligence that we owe all our honours. Let us then reflect them back upon Him whose they are. If we are placed in every clime of the world to be its light, to show forth the praise of God among the heathen, let us see that our lamps are well trimmed and burning brightly. What good is a flickering unsteady light? little better indeed than darkness. But Jehovah has given his word for it that "knowledge shall in these days increase," and that Israel shall become faithful, and acknowledge her Lord, and if we be Israel His word shall be fulfilled upon us.

Our argument has now reached this position. The seed of Jacob was to become "a nation and a company of nations." This could not be done in "the land of Israel," the land of Abraham, it must be a condition of things outside the country which was the nation's birthplace, the habitations of the Gentiles were settled by Jehovah to be in accordance with the requirements of the increasing wants of the children of Israel. The Gentiles were to give place to Israel, when the latter should be called upon to spread over the face of the earth, for they are the inheritance of God, and the whole earth is his. It was by the Hebrew prophets announced that Israel should cover the whole world, should become the "Universal Empire." Consequently the Gentiles must give place to the seed of the Friend of God, must become less in number, as their countries are required by the chosen race to whom it has pleased the Great Disposer of all things to give the blessings "unto the utmost bound of the everlasting hills." The time for Israel's blessings are at hand, and all students of prophecy concur in the belief that she shall be the supreme and the supremely blessed people. Since Britain is the only nation answering to the many marks by which Israel in the days prior to her restoration is to be distinguished, and lacking none of the essential marks of her identity, we claim the grand and glorious destiny for her.

CHAPTER XXXV.

THE STONE EMPIRE.

"The spirit of the thing interpreted is that which doth interpret."

The dream of Nebuchadnezzar, king of Babylon, which is recorded in the second chapter of Daniel, presents two specially prominent figures to the reader. The king first saw a gigantic metallic figure or image, whose head was of gold, his arms and breast of silver, his belly and thighs of brass, and his legs of iron, while his feet were a mixture of iron and clay. The second object was a "stone cut out of the mountain without hands," which smote this great image upon the feet, threw it to the ground, and subsequently ground it to powder; and grew into a great mountain which filled the whole earth. The prophet supplies the key to the interpretation of this dream. In explaining it to the king, he says, "Thou art this head of gold," and proceeds to inform him that the remaining portions of the image represent successive nations which should become the supreme people of their day in turn. Those nations have been almost universally acknowledged by commentators to be Medo-Persia, Greece, and Rome. The very material of the symbolic image, representing each empire, was a conspicuous characteristic of the real nation it pointed to. Gold is said to have been a plentiful commodity in the Babylonian Empire, silver was a very common substance with the Medes and Persians, brass is known to have been the material used in the construction of the shield and coat of mail or armour of the Greeks, and iron was the metal used by the Romans for instruments of war. So that each part of the image represented literally a nation, and was composed of a material which formed a specially peculiar characteristic of that particular nation. Here is a principle of interpretation harmonious and simple, while it is appropriate and complete. They are all, however, related to the one great body. They all belong to the same system of human government, the seat of authority being simply located in different parts or positions. But this is all the distance that commentators carry this principle of interpretation. When they have done with the image, they discard the key by which it is so excellently explained, and introduce a new plan to investigate the remaining portion of the grand panoramic vision. But if "gold" in the head of the image means simply and literally "gold," and "brass" in the "belly and thighs" means just "brass," why should not a "stone" in the mountain side mean just a "stone"? And if the gold represent a nation, why should the stone not also represent a nation?

But commentators and prophetic writers considered the "stone" to be a type of Christ, and its growth, a presfigurement of Christianity and its world-wide development. To them, the small beginning of the cause of Christianity is beautifully shown in the apparent insignificant origin of the stone, and its increase equally set forth in the stone becoming a great mountain which filled the whole earth. But the

fact is, Christianity has not borne out the character of the stone. The introduction of the Christian religion into any kingdom never had a tendency to destroy it, but to rather place its royal house more securely upon the throne, and to give more stability to its form of government, whereas the "stone" was to be the destroyer of kingdoms, and the pulverizer of existing systems. It was not to grow up in the midst of a kingdom, and gradually assimilate to its own constitution the fabric of the nation. This doubtless is the method of the operation of the Christian religion. But the "stone" was to be an antagonist, a striker, an assaulter from without, whereas Christianity is always represented as the personification of friendliness, of which the character of the stone is the exact antithesis in every respect. This attempt to explain the vision by a spiritualising process leads into inextricable confusion, and reduces the prophetic words to foolishness. Since the composite image represents literal monarchies or empires, so it is reasonable to regard the stone as doing. It is not logical to look upon the several parts of the colossal figure as symbolical of certain political energies or combinations, while we hold the stone to be some general principle premeating the whole extent of the human race.

Then to discover a means by which a literal interpretation might be given to the latter symbol, in harmony with the others it will be necessary to find a nation whose special characteristic is some singular connection with "a stone," as well as being ethnically and historically independent of, and separate from, the powers which constitute the empires of the image. This is all found in the British people! Their origin was distinctly apart from the ancient empires, and their history had no connection with them. The method of their growth was peculiar from first to last. They were not gathered together and formed into a people by the skill of some warlike prince. Their union was spontaneous; they were not built into a people by diplomatic management, but they gathered into one people as grains of steel sand gather round a magnet.

They never have submitted to despotic rule, which was the characteristic feature of ancient governments. Since they were first united under a single monarch the people have had an interest in the direction of state affairs.

But the most ancient, singular, perfect and perpetuated characteristic of the British nation, is its *connection with a stone*. This stone has an authentic history of over 2460 years, during which time it has been used as the coronation stone of an unbroken line of monarchs, and has been held in the highest veneration by all classes of people, and even to-day it forms one of the most interesting objects of attraction to the crowds who visit the national Abbey of Westminster. Whether it is connected with ancient Hebrew history or not, there it is, and its British history is quite indisputable, even in this day of the world's most cultured age, and by the nation foremost in all the blessings of science, commerce, morals and religion, still regarded with wonder and admiration; so that one of our most learned preachers has said of it:—"It is the one primeval monument which binds the whole empire together." It is the foundation stone of the nation. But in addition to this truly historic stone the British people have for many centuries been associated with a figurative

stone. The earliest coinage of Britain had upon it stamped the figure of "Britannia seated on an insulated rock," which may be seen on the reverse of one of our current pennies, though less distinct than upon the old money. Antoninus Pius, Emperor of Rome, A.D. 160, cast a coin with the same device to commemorate his visit to the island. Artists and poets have perpetuated the idea. The brightest gem in the dying speech of old John of Gaunt in Shakespeare's *Richard II.* is where he pictures Britain as

"This stone set in the silver sea."

The mission of the stone was to strike the feet of the image and then grind the whole affair to powder. That Britain has really executed this commission is shown from history. Commentators are not agreed as to where the feet of the image stood, or as to what peoples or nations they are intended to represent. The "Home country" of the empires indicated in the image lay in a straight line from the head of the Persian Gulf to the Italian Peninsula, and each of them, with the exception of Medo-Persia, governed the entire tract of country from the mouth of the Euphrates to the extreme western point of Europe. While the head of gold lies upon Babylon, the breast and arms of silver upon Medo-Persian country, the belly and thighs of brass upon Greece, and the legs of iron upon Rome, the feet rest upon Spain and France. Therefore these two nations represent the feet of the image, as the others represent the various other parts. If this is so, and if Britain is the stone, then, bearing in mind the work of the latter, Britain must have been a grievous antagonist to Spain and France; and this is exactly what history proves was the case. Between the years 1346 and 1819 Britain gained the surprising number of 254 victories over the two nations of Western Europe, while all her victories over all the other nations in Europe can only count the insignificant number of 33. The stone was to smite the feet of the image; Britain has so acted upon the nations representing those feet. By the influence of her liberal franchise, she has destroyed the power of imperial and military despotism throughout the civilised world. The old form of monarchical tyranny cannot now exist in Europe, and in those parts where it still seeks to assert its power the people are rising to a sense of their position, and are ready to sweep it from the face of the earth; only a remnant of it now remains, and its early doom is fixed.

As the stone "became a great mountain and filled the whole earth," subsequent to its operation on the feet of the image, so has Britain developed since she commenced this aggressive work upon her foes. She has steadily progressed in power, influence, and extent until now she who in the days of Julius Caesar was not able to maintain her undisputed possession of one little island off the coast of Europe, holds beneath her sway over one quarter of the entire land surface of the globe. (In this honour America is, of course, included.) Out of an area of 51½ million square miles, Britain with America, owns 13 millions. Comparing her rate of increase in population with that of other great nations of Europe, the result will at the end of another century stand—the English-speaking race, 937 millions; the European races (including Russia, Turkey, Germany, Austria, France, Italy, Egypt, and Spain), only 543 millions. The language of the British is in like manner spreading throughout the

world. It has already set the French aside as the most popular language of the Continent. China is incorporating hundreds of English words into its vocabulary ; Japan is teaching it in 50,000 public schools. Ships' papers all over the world, except in France, are made out in English ; and by our general distribution in trade, and missionary enterprise throughout the far-off islands of the sea, and the interior villages of great continents, our language is spreading everywhere. In every way conceivable Britain gives promise of occupying the world as her dominion. Sir Charles Dilke has said, "The development of the England of Elizabeth is to be found, not in the Britain of Victoria, but in half the habitable globe" ; again, he says, "the grandeur of our race already girdling the earth, which it is destined, perhaps, eventually to *overspread*."

Nothing is clearer than that Scripture prophecy assigned this greatness in the latter days to the people of Israel. But now facts show us that Britain is stepping in and fulfilling every clause of the commission. Where then shall Israel find room to accomplish the work, unless she in reality be Britain ?

CHAPTER XXXVII.

“THE GOOD OLIVE TREE.”

OR, THE ELEVENTH CHAPTER OF ROMANS.

“It is one of the highest duties of all who love mankind, to seek to give their neighbours knowledge on all important affairs, and it is one of the most sacred privileges to take advantage of all true information which is brought within our reach.”—*Professor J. Kirk.*

This chapter is one to which Dr. Bonar points as thoroughly destructive to our cause; while it is regarded by us as one of our firmest foundation-stones in the New Testament. It contains a beautiful summary of Jehovah's plan in respect to the two peoples—Israelites and Gentiles. It sets off, in the clearest terms, the nature of Israel's position in the world, and shows how subordinate is every privilege enjoyed by the Gentile world to those of Israel. It is a chapter dealing with the *national*, not with the *individual*, aspect of things. And if it teaches any one thing more distinctly than another, this is the statement that shines out with brighter lustre than any—that Israel must become Christian before she can be restored; even in spite of Dr. Bonar's opinion that Israel shall not be converted until that glorious event is accomplished—that Israel is to “remain scattered, lost, under the curse,” and consequently in hardened unbelief, “until the day of national restoration.” But when Paul and Bonar are at variance, we elect to accept the more ancient, and the Divinely-inspired writer, as our authority.

Commentators are accustomed to speak of the end of the Hebrew (or, as they put it, the Jewish) dispensation: which is a notion without any Scriptural authority. The Hebrew dispensation cannot end, so long as the world lasts. It is a perpetual agreement between God and the race. What are the opening words of that chapter the doctor is so anxious for us to study. They are forcible and full of meaning, at once arresting the attention, and fixing it upon one point. “*I say then, Hark! God cast away his people!*” Has he annulled his covenant with Abraham, his friend? Can it be that the people, the nation to whom he promised favour as long “as the ordinances of the sun and moon, of day and night should last,” have been so soon rejected, cast off, to be forgotten, and for ever disowned? “*God forbid!*” Oh no, men may form such thoughts and opinions as they choose, but this is a matter with which God alone has to do. It all lies with him: not with the people. He made the covenant; they had no part in that. He promised to carry it out. He is the engaging party; and he alone. It never did, and never will depend on the fickleness of men. God has made a covenant on his own terms, without conditions: and in his own way he will see that every jot of it shall be completely accomplished. No interference of human weakness or sin shall operate to foil his purposes. He has chosen the race of Abraham, and in it shall he cause himself to be glorified.

But, say some, "He has still a purpose to bless the people—as men and women ; all men are now freely accepted in the Gospel. There is now no difference between Israelites and Gentiles." Quite so. There is now, *just now*, no difference, so far as individual matters are concerned. This is a period during which the "Church"—the "Lamb's bride"—is being gathered out from all kinds of the earth ; a period in which the Israelitish favours have, owing to their national disorganisation, been obscured from the vision of the world, so much so that the engrafted wild olive branches have commenced to boast themselves against the natural branches. These have been the centuries of Israel's time of national divorce, so far as outward national appearances have gone. But Israelites have not been shut out from the Gospel grace, any more than their Gentile neighbours. The Hebrew has not been set aside, although the Gentile has been admitted into Divine favour. Nor have they even been placed in all respects, on the same footing in these matters. The good olive tree consists not of converted Gentiles. It is not a new tree. The old tree was not dug up by the root and cast out of God's vineyard; nor has the wild olive been removed from its native soil and set where the old olive stood. There has not been an exchange of places. That can never happen. There has been an interruption in the national favours of Israel. She has been sent into national banishment for her sin ; but God has selected no other nation or people to occupy her place. And even when we search the course along which has flowed the stream of his richest blessings during this banishment period, we discover it to run along the route of a certain geographical line, which is also marked by the historical imprint of his wandering people, and that now it lingers most purely where those wanderers have rested and renewed their strength. The same old tree throughout is the centre of Divine blessings, although it has been taken out of the Mosaic orchard, and has received into its body graftings from another root. There is nothing Gentile in the root of the present tree, only a certain Gentile per centage in its branches, the greater proportion being the natural offspring of the parent root.

Does not the Apostle strongly emphasize the fact that "God hath not cast away his people whom he foreknew"? Paul himself, who was one of this great family, was an illustration of that. He was a son of Abraham, of the seed of Israel, and a member of Benjamin's branch. So were all the Apostles of the family of Israel, and the same is true of the whole of the early converts to Christianity. The three thousand who were added to the Church on the day of Pentecost were all of Israel, otherwise the Apostles could never have entertained any scruples as to the propriety of preaching the Gospel to the Gentiles. Had Peter, on the great triumphal day of the Church's inauguration, been the eye-witness of some hundreds of Gentiles added to the number of the redeemed it is impossible he could ever have had any compunction about visiting Gentile communities, and declaring to them the offers of Gospel grace. Yet it required a special lesson, taught in a most impressive way, to induce him to make his first visit to Gentiles ; and it greatly surprised him to find that God had determined to extend the blessings of Christ to the Gentiles as well as to the Hebrews. But even in spite of this the Israelite Christians thought that Peter had done a great wrong, and

found fault with him, as they afterwards did with Paul and Barnabas, for entering in among the Gentiles in the manner they had done. Therefore the early Church was for some time exclusively confined to Hebrew converts, as much so as some now seem to believe it is confined to Gentiles. Israel, therefore, was certainly not cast away from God's love and grace when Gentiles were admitted. On the contrary, we may learn from history that the most prominent Fathers of the Church, after the Apostles' days, were men of Abrahamic blood.

As there was a remnant preserved in the days of Elias, who had not bowed their knees to the false gods of the heathen, so, argues the Apostle, was there in his day "a remnant according to the election of grace." Then there is a deeper meaning in the sixth verse than is usually observed : something historical as well as doctrinal—" And if by grace then no more of works, otherwise grace is no more grace." This is a statement reflecting back upon the ancient annals of the people, and the dealings of God with their fathers. The choice of Abraham was the election of grace, as was also the glorious covenant Jehovah made with him. God dealt with Abraham only on the plan of grace. The Patriarchal dispensation was no less one of grace than is the present. The law of works was unknown until after the Israelites had passed the Red Sea and had shown their stiff-neckedness in their wilderness rebellion. Then came the law; then were imposed conditions, pains, and penalties, which were absolutely unknown before. Now, says the Apostle, the "election of grace" is resumed ; we have done with law and works, and the remnant which exists at this present time is on the old plan of free grace, for grace and works cannot be co-existent.

" What then ? Israel hath not obtained that which he seeketh for ; but the election hath obtained it, and the rest were blinded." Israel sought the Kingdom of God and the universal dominion which was promised through it ; but this was taken away from them according to the words of our Lord in Matthew xxi., 33—"Therefore I say unto you the Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Let the reader pause and consider this verse. Although referred to in another chapter, to emphasize it here need not be deemed out of place. This kingdom was what the Jews were looking for at the time of our Lord's advent. They expected the Messiah to establish a powerful kingdom, of which they were to be the centre. So strong was this expectation that when the people of Galilee had become convinced that Jesus was the Christ, they were preparing to take him forcibly and make him their King. It was to this great event that his intimate disciples looked forward, even after his crucifixion. When after his resurrection he on one occasion appeared to them, they put to him the question, " Lord, wilt thou at this time restore again the Kingdom to Israel ? " (Acts i., 6.) This was what Israel, the nation, the people constituting the organised nation of Israel in Palestine were hoping for. They had no expectation of the establishment of such an institution as the Church. Their hope was for a powerful nationality, a dominion over other nations of the world. They expected to be able to burst away from the Roman yoke, and to even subject that mistress of the world to sub-

serviency. Such an organisation as the "church" could never have entered into their conceptions. The Hebrew Scriptures, or Old Testament, give but obscure hints concerning it. Prophecy seems to have been almost silent regarding this wonderful dispensation of Providence and grace. It seems to be emphatically a parenthetical or intermediate appointment. It certainly did not exist under the Mosaic economy, and it is equally plain that it shall terminate on or preceding the complete reinstatement of the whole House of Israel, under the full splendour of divine favour as the chosen nation. In looking for the restoration of the Kingdom to Israel, the people of course were aware that this would only be done in the goodness of God and by His blessing. This was what they believed would give them superiority over their enemies; they sought for it, but did not find it. They sought for it in and under the "Law of Moses," but herein is where they stumbled. It could not be established in works, else would it have existed long before the Apostles day. So long as the people maintained the rites of the law, the Kingdom of Grace must remain unfounded in fact. Yet it was the birthright of the nation—and that an untransferable right. A birthright conferred by grace without legal conditions of any nature. It was no mere temporary grant—it was one of unending perpetuity, resting its stability solely on the Oath of the Immutable and Omniscent Jehovah, who when "he could swear by no greater he sware by himself" in confirmation of his gift; that the children of Abraham, through Isaac and Jacob, should be His people and He their God. They were the recipients of the "promises of the covenant and the glory."

This was their great inheritance. Of all the families of the earth, they were God's elect. They were to be the medium of divine intercourse with the world. "In thee and in thy seed shall all nations of the earth be blessed," said the Divine Maker of the Covenant. Mark, there is no exception or qualification in any of these oft-repeated promises, and this reiterated covenant is absolute and free: sworn to by the Omnipotent, irrespective of any undertaking on the human side. Nothing could transpire which would be of sufficient force to disannul it. If then it was the birthright of the family of Abraham, it cannot have been taken from that family and transferred to Gentiles for the period of about two thousand years. This would be a complete breach of the covenant, which thing is impossible. It was in looking for this state of bliss while still under the "Law of Works" that the Jews erred. They might have seen that their hope was unfounded, had they judiciously consulted their scriptures in which their national choice by God was originally declared and illustrated. But they being too much like ourselves, were not fond of close application to original principles. They had become so wedded to Moses as to suppose that the system he had established was the perfect and perpetual one. They had never considered what was the cause of its imposition, or that the system under which the fathers lived and worshipped Jehovah was infinitely superior in its freedom from cumbrous ritual, and in the absence of an intermediate priesthood. Nor had they observed that whereas the fathers were under an economy of Grace they were themselves under a system of bondage. Thus were they blinded, and on this account did they stumble; therefore did they not find that for

which they longed with anxious desire. They could not see in the "Law" the harshness of the schoolmaster, whose authority was to terminate with the coming of the Messiah. They would not leave their schoolmaster to accept Christ. And although Christ came to fulfil the "Law and the Prophets," he could not establish his plan of salvation "by Grace through faith," in a nation which would in spite of him continue to serve the legal schoolmaster. His system was, and could not be other than, one of grace. It was not a system of rewards, but of free gifts. His purpose was to consummate the promises made to the fathers—to fulfil the full terms of the ancient covenant of Grace; to do this He had to abrogate the system of works by the Law of Moses, and place the people in their birthright condition. This caused the conservative leaders of the people to stumble, for to them the plan of Grace was indeed "a stumbling stone and a rock of offence." And in stumbling they were unable to find that which they had looked for, but the "election of Grace found it." Those who saw the light of the Gospel and accepted its offers were this election of Grace.

The elected of Grace, or the remnant of Israel, who had seen and accepted the offers of Christ—whose conditions were as free as those first offered to Abraham—obtained that which the rest though seeking for, had failed to discover. This was not the Church, for the Church had never been sought for by Israel. The Jews never had the Church amongst them, and it therefore cannot have been "taken from them, and given to another nation." Besides there were Jewish Christians; the early Church was made up largely by Jews and men of Levi. But most certainly the kingdom of God has never been settled in that people since they crucified its Head. "He came unto his own; and his own received Him not." The kingdom was removed from Judah; but being the inheritance of Abraham's family of Israel it cannot have been removed from the possession of the heirs. We consequently argue, it cannot have fallen into Gentile hands, and must still be in Israel; wherever Israel now is. The election of Grace had found, or rather obtained it. And this election was certainly of Israel. The kingdom was therefore transferred from Judah to those who were not of Judah, nor yet Gentile, in the sense of being non-Hebrew.

As the blessings of Abraham were to extend through him and his seed to all families of the earth; so, now that the Mosaic economy was abolished, the new basis on which the kingdom was placed gave a fresh departure. It was the mission of the chosen people to carry God's message to the perishing members of the human race: and as it was not Jehovah's plan then to organise the national Kingdom of Israel, and dispense his blessings through wide ramifications of a temporal power, he introduced a new feature into the scheme in sending offers of co-heirship in the blessings of Divine favour to all, Jew and Gentile, bond and free. The blessings were the right of Israel; but He had the power to extend those blessings to as many of the Gentiles as would acknowledge Christ the Saviour. This came about, not because Israel—the descendants of Abraham—had been rejected, but because the middle wall of partition had been broken down; which was not removed to permit the amalgamation of Hebrew and Gentile nations, in such a blending as would obliterate

their individuality. The wall had existed for the purpose of keeping the Gentile outside of the Mosaic dispensation except they came in through the doorway of circumcision ; not for the purpose of preventing the Hebrew people from mingling with Gentile people. The partition wall was not for the purpose of preserving the covenant—that must continue in any circumstances ; it merely marked off the Hebrews as the chosen custodians of the oracles of God, thus creating a well defined distinction. The effect of its removal, therefore, was to destroy this barrier, and open a way by which the heathen might freely enter into the blessings and fruits of the covenants as joint heirs with Israel ; heirs by adoption. Thus they participate in the birthright of Israel. Prior to this adoption they were “aliens from the commonwealth of Israel, and strangers from the covenants of promise ; having no hope, and without God in the world.” (Eph. ii., 12.) But the effect of it is, that “Now ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God” (v. 19). Here is the contrast :—Their original condition was that of “*aliens from Israel*” and *strangers to the covenants* ; their altered condition in the Gospel was, “*no longer strangers and foreigners, but fellow citizens*.” It is also proper to notice that Israel is not shut out of citizenship, while the Gentiles are permitted to enter into it ; but the latter are simply brought into fellowship, or co-citizenship with the former ; not, however, in a common citizenship, but the “commonwealth of Israel.” The Gentile element becomes absorbed in the Israelite polity.

“I say then, have they stumbled, that they should fall ? God forbid ! But rather, through their fall, salvation is come to the Gentiles. ‘Now, if the fall of them be the riches of the world and the diminishing of them be the riches of the Gentiles, how much more their fulness !’ This passage is generally quoted against our argument, as if it taught the fall of the whole people of Abrahamic blood. But we have already seen that this is not the case, for although those who held to Moses had not obtained that which was sought for, yet the remnant had. The fall, therefore, only refers to a certain part of the Hebrew nation ; in which the Christ-trusting members are not included, because they have obtained the true possession of the kingdom which was taken from the others.

“I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office : If by any means I may provoke to emulation them which are my flesh, and might save some of them, For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead” (13-15). Here Paul again recognises the great importance of the Hebrew family in the religious history of the world. For although the lapse of a contingent of this people from their high position had brought to pass an event which permitted the Gentile world participating in the blessings of the family, how much more glorious would it be when the whole family were restored to the full privileges of their estate, when their blessings should flow over, as an overflowing cistern, upon all the inhabitants of the world. Even compared with the blessings of the present dispensation it would be as “life from the dead.” The blessings of the new covenant to be made “with the

house of Israel and the house of Judah" will transcend those of the present era vastly more than our imaginations can conceive. A flood of blessing shall then expand over the whole earth, and the service of God shall be universal. Paul knew this could only be accomplished through the fulness of the chosen race.

"For if the first fruit be holy the lump is also holy; and if the root be holy so are the branches" (16.) This may be understood to mean that, as the nation originated in a holy or consecrated ancestry, as it was sacred to God in its commencement, so it was throughout. If the root of the national tree were sacred, so must its branches be. Barnes, in his "Notes" on this verse, says :—"The root of the tree is the source of nutritious juices necessary for its growth, and gives its character to the tree. If that be sound, pure, and vigorous, we expect the same of the branches. . . . The reference is, doubtless, to Abraham and the Patriarchs, as the root or founders of the nation. If they were holy (consecrated, set apart), it is to be expected that the distant branches, or descendants, would also be so regarded." If, therefore, the nation of the Hebrews was in its origin set apart or chosen of God, for His special use, such is the case with the subsequent history of the same people. And this is only in keeping with the terms of the great national Covenant.

"If the root be holy so are the branches, and if *some* of the branches be broken off and thou being a wild olive tree wert grafted in *among them* and *with them partakest* of the root and fatness of the olive tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." The first question to be settled here is, What is the counterpart of branches? There is no dispute as to the meaning of the root. It symbolises the Patriarch Abraham, and perhaps his two successors, Isaac and Jacob: commonly called "the Fathers." Here we have the root, with which I presume we may also connect the stem or trunk of the tree. What, now, would be the natural extension of this style of illustration? The Patriarchs in chief are the root and stem of the symbolic tree: but when a tree sends out sprouts or scions, a further word of description is required, and we call them "branches." Abraham, Isaac, and Jacob were merely the straight continued stem of the tree: but, unlike his fathers, Jacob spread out into twelve branches, who became the heads of the twelve tribes of Israel; each main branch sending forth its own minor branches, and these producing the leaves, blossoms, and fruit. Here, therefore, we have a natural and symmetrical picture in the completion of the Apostle's illustration, by the aid of which we are entitled to argue that the branches of the good olive tree are the representatives of the tribes of the Hebrew race.

The force and significance of the 17th verse is now quite apparent, "and if *some* of the branches be broken off." It is not *the branches* are broken off, but only *some* of the branches. If all had been broken off, the words "*some of*" would not have been used; if some only are broken off, then some still remain. If the patriarchs are the root, and the sub-patriarchs and their progeny are the branches, then some of the tribes are not broken off. Moreover, the passage goes on to tell that the wild olive is simply grafted in *among them*:

if so there must be some among which the wild grafts were placed. Further, it says that the graftings are "made to partake with them of the root and fatness of the olive tree," which would be absurd, if none of the natural branches were left. The wild olive is not permitted to stand alone upon the good Abrahamic stem, and look down in pity, contempt, or disdain upon all the natural branches cut off their parent root and withering upon the ground, or drawing a miserable life from a degenerate soil in an uncongenial climate. Oh no! Some of the branches had cast off their title to the nutrition of the good root, or, more accurately, they had withdrawn themselves from connection with the blessings of the Good Olive, and thus had fallen from their rightful place, and God, in his wisdom and mercy had permitted the wild olive, in a sense, to occupy their place, but not permanently. Its position, be it observed, is not in *place of* the branches, but *among* them. While some are broken off, others remain in their family inheritance in the holy root, and continue to draw from its unfailing supply the life giving-influence. The wild graft is only a partaker with the *remaining branches* of the fatness of the Good Olive tree, which now bears both natural and adopted branches.

Consequently, to speak of the present Christian era as "that of the wild olive tree," as the Rev. Dr. Bonar has done, is absolutely absurd. It is neither a "wild olive tree," nor yet a "conspicuously Gentile dispensation." It is still emphatically the "Good Old Olive Tree" in root and branches, with the exception of a few wild olive branches having been grafted into association with the natural ones. It is still the Old Hebrew dispensation, *plus* a temporary introduction of a Gentile element—a continuation of the same old tree—minus "some" of its branches, *plus* a few unnatural graftings.

It must not be imagined that this is an argument seeking to prove a continuation of the old dispensation of "The Law." That of course has been "cut off" and "cast away," and those who seek to retain it and worship God through it are with it "cast away." But our argument is to show that the main source of the world's present blessings, the Church, is still in and not out of the old Abrahamic, though not in the Mosaic, economy. The system has changed, though not the people. Moses has been set aside, but Abraham still and ever shall remain. There is still a nationality as well as an individuality in God's dealing with men. The original covenant between Jehovah and his chosen race was quite devoid of "laws and works." It was as much of "grace and faith" as is the Gospel plan. The present plan of salvation, therefore, being of grace and not of works, cannot be used with effect against the contention that it is still the national inheritance of Israel. The law of works was no part of the original charter or national birthright, but was a subsequently-imposed burden placed upon their shoulders, after they had shown their want of faith and gratitude in the wilderness under Moses. Their true birthright was of grace, most certainly not of law.

That this is correct is made evident in the 23rd and 24th verses, "And they also, if they abide not in unbelief, shall be grafted in; for God is able to graft them in again: for if thou wert cut out of the olive tree, which is wild by nature, and wert grafted, contrary to

nature, into a good olive tree, how much more shall these which be the natural branches be grafted into THEIR OWN olive tree." No one ever supposes this to mean that they shall be again placed under the old Mosaic Law of works. Yet they are to be placed again, if they forsake their unbelief, in *their own* (original) olive tree, although the abrogation of *works* has been permanently effected. Free grace was the first condition of the Hebrew blessings—the only condition of the covenant of Abraham. Works came by Moses, and went out by Christ. Grace was resumed in the Gospel and shall last for ever. Yet the "cut off" members are to be reinstated, and those which are at present "grafted into" the good root are warned of a time when they, if they become unfaithful, shall be "cut off" again. This teaches us that the birthright state of the people of Israel—the Hebrew people, is under Grace—that their period of Law has been ended—that their national restoration shall be in Grace, in perpetuity. Grace is the inheritance, Law is the schoolmaster, or tutor. Under the great reign of Grace, the Gentiles shall generally share as Gentiles, drawing their blessings evidently through Hebrew avenues. They shall not receive their nutrition directly from the source, but as smaller trees thrive under the shade and shelter of the gigantic form and luxuriant foliage of the mighty trees of the forest, so shall the Gentiles prosper under the universal dominion of the chosen people of God.

I recommend to Dr. Bonar and others like-minded, a careful perusal of that fine little book by his countryman, David Brown, D.D., on the "Restoration of the Jews," more especially the "Supplementary notes on Romans xi." This man knew nothing of our identity with Israel; yet he saw clearly enough that Israel as a nation had only been suspended for a time, and would become once more, and that for ever, the people of God, when the Gentiles would become subordinate to the Hebrews. Referring to verse 23, Dr. Brown remarks—"That intelligent expositors should think that this was meant of individual Jews, re-introduced from time to time into the family of God on their believing in the Lord Jesus is surprising, and yet those who deny the national recovery of Israel must, and do, so interpret the apostle. But this is to confound the two things which the apostle carefully distinguishes. Individual Jews have been at all times admissible, and have been admitted to the gate of faith in the Lord Jesus. This is the remnant, *even at this present time*, according to the election of Grace, of which the apostle, in the first part of the chapter had cited himself as one. But there he manifestly speaks of something *not then existing*, but to be looked forward to as a great future event in the economy of God, the re-en-grafting of *the nation as such*, when they abide not in unbelief." Continuing his comments, Dr. Brown says of the 25th verse, which reads—"For I would not that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel (hath come upon a portion of Israel, until the fulness of the Gentiles have come in.) This coming in of the fulness of the Gentiles, says Dr. Brown, is "not the general conversion of the world to Christ, as many take it, for this would seem to contradict the latter part of the chapter, and throw the national restoration of Israel too far into the future; besides, in verse 15, the apostle

seems to speak of the receiving of Israel, not as following, but as contributing largely to bring about the general conversion of the world, but not until the Gentiles have had their *full* time of the visible church to themselves while the Jews are out, such as the Jews had until the Gentiles were brought in." But when Israel again comes in, and the Gentiles have had their "time fulfilled," and have through "unbelief been broken off," Israel, as the national choice of God, shall enjoy the privileges. "And so all Israel shall be saved." Dr. Brown contends that these words "can only mean the ultimate in-gathering of Israel as a *nation* in *contrast* to the present remnant."

Now, the only difference between identity writers and this star of the Scottish Church, is that he does not point to any modern people as the "Children of Israel." As to the nature of the dispensations, however, we are substantially agreed. Why then does Dr. Bonar single us out for censure in this particular, when he cannot but be aware that his own "brethren in the ministry," whose fame is in all the churches, teach the very same doctrines! What is not sinful or wrong for a professor of theology in the Church of Scotland to teach cannot surely be more wicked, or less right, for others to inculcate. What is not heresy in the schools of the doctor's own church is surely within the limits of orthodoxy in other quarters.

Dr. Bonar has fallen into the very error which the apostle warns the Gentiles against. He says—"This is emphatically and pre-eminently the time of the *wild olive tree*." Here is where the confusion comes in. The wild olive *tree* has no "time" given it at all. Let him read his text again. Verse 17.—But if *some* of the *branches* were broken off; (not the whole olive plucked up and cast away) "not "and thou being a wild olive, wert grafted in among them" (that remain) "and with them partakest of the *root* and *fatness* of the olive tree, boast not against the branches. But if thou boast, thou *bearest not the root*, but the root thee." It is the good olive, root, stem, fatness, all through. The wild olive is only permitted to draw nourishment from the root by the artificial process of grafting. It is, moreover, only "some" of the branches that are broken off, the wild olive branches are only grafted "in among them" that are left, "and with them partake of the fatness of the root." It is by no means an *un-Israel* dispensation ; on the contrary, Israel is still the strength and backbone, so to speak, of the present dispensation : if the doctor will allow us to "take the word of God simply as we find it," according to his own advice. Then what follows? Where are now the Israelites who compose this remnant into which the Gentile olive is grafted? Will the doctor now turn the advice, and say let us take the evidence of history and the fulfilment of prophecy as we find them? If he will we shall introduce him without boasting to the people who are the real modern root of the Church of Christ. In that nation he has for years held a prominent and honoured position as a conspicuous branch of the natural order, or at least of the right fruit-bearing sprays of a strong and honoured branch.

CHAPTER XXXVIII.

"TO THY SEED, WHICH IS CHRIST."

"Now to Abraham were the promises spoken, and to his seed. He saith not, 'And to seeds,' as of many; but as of one, 'And to thy seed,' which is Christ. . . . God hath granted it to Abraham by promise. What then is the Law? It was added because of transgressions, till the Seed should come to whom the promise had been made."—*Galatians iii., 16, 18, 19.*

—Alford.

This passage is quoted against the arguments advanced by the advocates of Britain's claim to the Abrahamic Inheritance by two different parties, for two independent purposes.

By those who deny to the natural seed of Abraham any reinstatement to national and special Divine privileges: contending that since the advent of Christ all national or race distinctions have been obliterated, so that now and for ever more there is and shall be a perfect equality between men of all races in God's sight. That the Gospel has superseded all previous arrangements of Providence.

By those who while they admit that the Hebrew nation is to be reinstated within the Land of Promise, there to enjoy special marks of Divine favour, spiritually and materially; yet contend that those who are in Christ, through the Gospel, are not called upon to interest themselves in the temporal affairs of Israel, since "being in Christ," they are in a superior condition. Considering that they are the heirs of a heavenly kingdom, they are required to look away from the meeker things of earth to the more glorious things of heaven.

Those who put forward the first mentioned of these objections are as much in opposition to those who advance the second, as they are to ourselves. So far as it is concerned, therefore, we stand on the same platform as those of the second. We have simply to inquire "*in what sense is Christ the Seed to whom the promise had been made?*"

To ascertain the whole scope of the Apostle's reference to this matter we must go back to the seventh, and read to the fourteenth verse.

"Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, seeing that God would justify the heathen through faith, preached (beforehand) the Gospel unto Abraham, saying, In thee shall all nations (all the Gentiles) be blessed. So they which are of faith are blessed with faithful Abraham. For as many as are of the works of the Law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them. But that no man is justified by the Law in the sight of God is evident: for the just shall live by faith. And the law is not of faith, but

the man that doeth them shall live in them. Christ hath REDEEMED US from the curse of the Law, being made a curse for us : for it is written. Cursed is every one that hangeth on a tree. That the *blessing of Abraham might come upon the Gentiles through Christ, That we might receive the PROMISE OF THE SPIRIT through FAITH.*" In these lines is to be found the key by which the 16th and 24th verses are to be explained. The apostle's reference is to that particular seed who should bring about the fulfilment of the promise of blessing to the Gentiles—that seed through which the climax of the covenant should be reached—through which the Hebrews should receive the promise of the Spirit through faith. It was only after a certain event had taken place that the terms of the great covenant could be completely effected. The one Seed must be waited for, and accepted before the great blessings could be sent from above. This consummation could not come about while the Law was in force. There was a curse hanging wherever the Law was, and until its removal the promise of the Spirit could not be carried into operation. The Law was not in existence when the promises were made to Abraham. They were given under grace, and could only be fulfilled under a free dispensation. Abraham knew nothing of the Law ; and so the Gospel was preached as a message of grace and faith before the Law was known. From Adam to Moses, God dealt with man on a principle as free as the present, under Christ. But from Moses to Christ was the reign of Law, as far as the *Hebrews* were concerned ; and the nation during that period was under its curse. The Law had no effect beyond the Israelites. The Gentiles were never under it ; although perhaps their case was less favourable. They were outcasts from the family of God—left to their own devices, though not effectually shut out from his grace ; for we have reason to believe that the prayer and worship of the sincere good heathen who acknowledged the one true God would be answered and accepted. When Christ came and offered himself a sacrifice on the cross, he fulfilled the Law, and so he *redeemed us* (*Hebrews*) from the *curse of the Law*. This could not be said of Gentiles, who were never under the Law.

The whole argument of the apostle, from the beginning of the third chapter to the eleventh verse of the fourth chapter is intended to show to the Galatians the foolishness of endeavouring to perpetuate the formal legal observances of the Mosaic ritual. After upbraiding them for this unwise conduct, he sets the case before them in a plain elaborate argument. He shows them first that *by faith*, was God's ancient way of justifying man ; using Abraham as his illustration, pointing out how that the patriarch's faith was reckoned to him for righteousness. Then he tells them that all who are believers in the Gospel of grace, are sons (spiritually) of Abraham ; and as he was blessed—not in *works*—but in *believing*, so are they. Their attention is called to the bondage of the Law, and to the curse which accompanies it. He who trusts in the ceremonial of the Law, must continue to observe every particular requirement ; for any one item omitted, or imperfectly performed, renders the whole matter defective, and irreparable. But although it is impossible for man to live by this perpetual doing—this unceasing work of Law, there is a means of life, and that is—in faith, in believing : " *By faith, the just shall live.*" The people who were under this obligation to the Law

have been relieved of their burden through Christ, who has in himself fulfilled the Law for all : And redeemed us from its curse, being made a curse for us.

Then is stated the grand object of this great work of the Redeemer—that in him the blessing of Abraham might come upon the Gentiles, “In thee shall all the families of the earth be blessed” (Gen. xii., 3), and “In thy seed shall all the nations of the earth be blessed” (xxii., 18). To this extent the Gentiles shared in the Abrahamic promises. They were to share in the blessings coming upon the world through this one seed of Abraham. His coming was to be a source of good to them, inasmuch as that they should have free access to the spiritual blessings he should bring upon the world. But when the Apostle has made this plain he has not yet done with the matter ; there remains still a class not Gentile whose share he feels compelled also to notice. The advent of Christ, the Seed, does more than bring blessing to the Gentiles : on it also hangs the highest aspirations of Israel's hope. This blessing, argues the Apostle, is come upon the Gentiles “that we (Hebrews) might receive the promise of the Spirit through faith.” The nature of this great blessing may be seen in the following passages :—Isaiah xxxii., 15, xliv., 3—5, Jer. xxxi., 83, xxxii., 40, 41, and others. It is no mere individual matter, such as that coming upon the Gentiles, but one of absolutely national importance. This promise of the Spirit really means the making of the new covenant with the Hebrew houses of Israel and Judah, which shall place them in national supremacy among the kingdoms of the world, and distinguish them as a holy people to the Lord.

The Apostle then further proceeds to enforce his contention that the Gospel, the good news of free grace, is no longer hid behind the shadow of the law, which he shows was only a temporary measure, put upon the Hebrews because of their wickedness. He argues that such a measure could not, in the very nature of it, be permanent, since the covenant made with the Patriarchs was free and could not be set aside. Having been once confirmed, it was impossible to make it void. God's plan of man's redemption was one of grace from first to last ; but the period of the law was what might be called the “dark age,” or, in some degree, the “eclipse” of grace. It was a dark cloud coming between man and the Sun of God's righteousness, compelling man to provide and keep in order his own feeble lamp by the work of obedience. This led to the point or climax of his argument, in the verses first quoted in the opening of this paper—“Christ the one seed of Abraham.” During the dark cloudy day of the law's existence the “promise” had, as it were, been shut up, incapable of fulfilment. But the coming of “the seed to whom the promise had been made,” “who is Christ,” set aside the law, and the Sun of God's righteousness again shone forth in all its splendour, even more gloriously than when Abraham lived in its Divine effulgence. The promise of this seed was God's free unconditional gift to the father, which the subsequent imposition of the law could not in the least affect. Participation in the blessings of this promise is, however, only obtainable by faith. But its effect is to place the believer not only in the sonship of Abraham, but also in the sonship of God. “And if sons then heirs, heirs of God and joint heirs with Christ.” “And if ye be

Christ's then are ye Abraham's seed, heirs according to promise." " And because ye are sons, God hath sent forth the spirit of his son in our hearts, crying *Abba Father*; so thou art no longer a bond-servant (no longer under the bondage and curse of the law) but a son, and if a son then an heir through God."

The purpose of the apostle is chiefly to assure the Galatians that the law is abrogated, and that in Christ all believers are admitted into full access to and communion with God—that they gain rather than lose by being free from the law's encumbrances. That sonship without the law was perfect, but impossible under it. That, in fact, the law was a means of bondage, an infliction of pain and penalty, and not in any sense a source of blessing.

But underlying this there is a deeper doctrine for our consideration. It is that of the particular **SEED** "to whom the promise was given." We must inquire in what sense is He "the seed" in this emphatic and peculiar sense? We have already noticed that so long as the law obtained there could be no completion of the promise made to Abraham. The existence of the law was a bar to the extension of God's blessings through Israel to the Gentiles. The heathen could only be dealt with in a dispensation of Grace: they could not be reached by a system of works. The promise to Abraham was that in his seed all nations should be blessed; but the streams of blessing could not flow out until the fountain was prepared. That fountain was not in the law. The law was rather the stone in the mouth of the fountain which stopped up its issue. There was nothing in it which could send out messages of love, mercy, and peace to a perishing world. It had not the spirit of Abraham's Gospel, for the patriarchs lived in a time of *believing* and not of *doing*. Abraham's was not a worked-out righteousness, but one imputed. Therefore only when the seed came who should fulfil, complete, and bring to an end the Law of Works and re-establish the reign of faith, and Salvation by Grace, could the promise to Abraham be made good.

No more was it possible for the blessing so long promised to Israel—that great outpouring of the spirit—that spiritual revival of the people—that period of unexampled prosperity in righteousness and all that is good and pure—to come while that one seed promised originally to our first parents was yet unsent. All had to wait his advent, and much of what was promised is still waiting his return to reign. This is the sense in which Christ is the seed of Abraham. And it is because of the close and vital union between Christ and his redeemed *Church* that believers are said also to be this "seed, and heirs according to the promise." All who have faith in God are reckoned sons of God, and all sons of God are counted the seed of Abraham in Christ. Those who believe in the Gospel of Christ, who accept Him as their portion, have become united to Him; have in the mysterious language of the New Testament become "members of His body, of His flesh, and of His bones." "For ye are all one man in Christ Jesus" "He is the vine, ye are the branches." So we who are in the faith of Christ have—as Alford puts it—"become part of Christ." Christ and the Church are inseparable; and so are the seed of Abraham. But Christ himself is the one particular seed of Abraham, because He is the means by which all its terms shall

become capable of fulfilment. This is the sense in which the apostle speaks of the promise being to "one seed" and "not to many." He does not mean to say that only one person, one individual of his race, should be the recipient of the promise; but that by one it should be completed: by one it should be made capable of extension to the Gentiles, and of preparing the hearts of the members of the nation for the gift of the new covenant, which is to cause every one to know the Lord and serve Him in spirit.

The nation never did participate in the full blessings of the promises to the patriarch. The Hebrews in their national state in Palestine were never a blessing to the heathen. Take even the peaceful reign of Solomon, and we are unable to see any means by which the Gentiles were blessed by them. They may almost be said to have been an unimportant people, so far as that matter goes. Then, they never enjoyed a free religion, theirs was a religion of law and exclusiveness, not spiritual and founded in grace. To them God spoke as to a community of bondmen. If ye serve me according to my commandment, I will bless you and make you prosperous; but if ye do not keep my commandments, then I shall not bless, but I will curse and chastise you. Walk dutifully before me, and secure my benediction. But on your own integrity, and unwavering uprightness in obedience to my laws, depends your happiness. Such was the language of the law. They had to bear the burden of legal ceremonies under an economy which required a perfect obedience to all its conditions, of which Paul, with emphasis, quotes the passage—"Cursed is every one who continueth not in all the things which are written in the book of the law to do them;" and in doing so he means us to understand it of those who were under the Law of Moses. They lived under the tyranny of this rigorous law, and under a system of worship which permitted only one man to go into the inner court to the presence of God to plead, once a year, for the sins of the people. All this was to last until the SEED should come "to whom the promise was made;" but then to be abolished in favour of a free religion, in which each believer might himself present his own case to the Divine Father, through the name of the Redeemer, at any time and in any place, with no ceremony beyond the fervour of a pure heart, trusting in the finished work of Christ. When this SEED of Abraham was come, the great manifestation of God's love and favour was to follow in the form of "A New Covenant," made by Jehovah "with the House of Israel and the House of Judah"—a covenant in expectation of which we are now living. It is perfectly certain this covenant will not be made with the *spiritual seed* of Abraham, generally called "the Church," but with the *literal seed* known as "Israel and Judah;" yet it shall be made in Christ the Redeemer. In Him it must all centre, for in all things He is henceforth the chief.

Christ is entitled to be called the Seed of Abraham in this special sense, moreover, because he is the Second Adam, the introducer and representative of the Gospel, and the light of immortality. For only in the second man can the fulfilment of the Divine promise be made. But besides this he is the chief representative of the Hebrew nation, and the one King whose reign is to extend for a succession of centuries, and under whom the people of Abraham are

to attain to the most glorious position possible for any earthly community. He, besides being the bridegroom of the church, is the Great glory of Israel, and the consummation of all good. So that most emphatically Christ is in the highest sense "THE SEED to whom the promise was made."

But this argues nothing against the promises being fulfilled in the nation which has descended from Abraham. The fact of Christ being the SEED in whom all will be fulfilled, does not in any sense prevent the natural descendants from having the promises fulfilled upon them. Besides, there are terms in the covenant which cannot by any possible way be made complete, except in the people. Such, for instance, as the following:—"I will make thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee" (Gen. xii., 2, 3). These words were followed by a similar yet more brief promise in the 7th verse, which must refer to the natural posterity. "Unto thy seed will I give this land." Then, following the narrative of the patriarch's life, we come in the next chapter to the announcement in the 14th and 15th verses—"Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward, for all the land which thou seest to thee will I give it and to thy seed for ever". Again, in the fifteenth chapter we have the promise—"Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (xv., 18). Then xvii., 8—"I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." Then xxii., 17—"In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand upon the sea shore, and thy seed shall possess the gate of his enemies." All these are promises of national good and of national distinction, showing clearly that the apostle's words in Galatians, regarding Christ the Seed, do not embrace the whole extent of the covenant promises, but only that in particular which speaks of the great extension of blessing in the hearts of the people and abroad upon the whole of the nations of the earth.

But we have not yet seen all the Divine promises made to the people of the patriarchs. In blessing his son Jacob, Isaac under Divine direction says—"Let people serve thee, and nations bow down to thee, be lord over thy brethren, and let thy mother's sons bow down to thee, cursed be every one that curseth thee, and blessed be he that blesseth thee." There can be no doubt that this can be only a national blessing. There is nothing in it to be specially applicable to Christ and the Church. This promise can only be fulfilled in the nation descended from Jacob. When Jacob a few days subsequently lay asleep, weary with his journey from his father's house on his way to seek shelter in the far-off home of his uncle, with his head resting on that memorable pillow by the walls of Luz, the blessing of his father was confirmed to him by the Lord himself, with this addition—"Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south;" and then comes in the promise which conspicuously points to Christ, and his work in the world, the one to which Paul refers in Galatians. "And in thee and in thy seed shall all the families

of the earth be blessed." Again, when Jacob was leaving Padan-aram God spoke to him in these words—"I am God Almighty; be fruitful and multiply, a nation and a company of nations shall be of thee, and kings shall come out of thy loins. And the land which I gave to Abraham and Isaac to thee will I give and to thy seed after thee I will give the land."

To each of the patriarchs the *Land* was gifted. It was to be the possession of this patriarchal seed throughout all generations. This is not the promise made to a spiritual seed. The Church, on the contrary, never has owned a morsel of it; and this is a significant fact. Whatever other blessings promised to Abraham and his successors may have fallen on the Church, this one most certainly has not been among them. Nor is it easy to conceive of what service such a landed estate would be to a company of men belonging to all kindreds, tongues, and nations; for the Church belongs to no particular spot or country, nor is it confined to any one earthly sovereign or potentate—such as the Pope of Rome. One of the most conspicuous features of the Church is its cosmopolitan character. Not so, however, the seed of Jacob. They must of necessity be a nation of one blood; and when organised, they must have a common centre and base of operation. So that it is evident the remark of Paul, which has given rise to these comments, can include but one of the several phases of the great covenant of Jehovah with Abraham; except it be, that only in the one seed—Christ—shall the climax of the whole design of God be accomplished. And that must be in the restoration of combined and regenerated Israel, the promulgation of the New Covenant with the house of Israel and the house of Judah, which will be the renewal of men's desires, wishes, and purposes, to such an extent that it is called the inscribing of God's law in their hearts. This shall be a national event, the benignant effects of which shall extend throughout the nations of the world: but for its advent we have to wait the coming of the Seed to whom it has been promised.

CHAPTER XXXIX.

THE CHURCH.

"Who shall dare to alter the constitution which Christ has given to his Church?"
—Dr. F. Wayland.

"What is written we are to receive as from God, in order to become perfect in every good word and work. It would not be more preposterous to attempt to rearrange the movements of nature, re-gild the orbs of light, or re-model the perfect structure of human beings; than to labour to improve the laws of God."

—Thorn.

There has not been a period in human history in which mankind has been left without a witness for God—without a teacher of the Divine plan of man's redemption; but "the Church" is not coeval with the age of man. Jehovah never shall leave the world without a righteous seed upon it; yet "the Church" shall be caught away to meet the Lord in the air. All good men in the past have not been in the Church; many good men in the future shall never be members of it. Abraham, and the patriarchs, Moses, and the prophets of the old dispensation, were righteous men; were men who enjoyed close and personal intercourse with God, but they were ignorant of the Church. In the sense in which some persons use the word "Church," it is true, these men were "God's Church" of the age in which they lived. They were God's chosen and honoured lights in the world; but "the Church of the first-born" (Heb. xii., 23) was not then founded. That which was not inaugurated until after the advent of our Lord, cannot have existed three thousand years before. Jesus had gone more than half through his mission, before he seems once to have mentioned "the Church," and then his object was to tell on what foundation it should be set:—"Upon this rock *I will build my Church*" (Matt. xvi., 18). Hence it was, at that moment in which he spoke, a thing of the future. It was not an institution of which he could say, "Upon this rock *I have built my Church*"; which is the form his language must have taken if the foundation of the Church had been laid in the far distant past, when Jehovah called the seed of Shem, and the family of Abraham to be his people. The Lord Jesus speaks in the future tense: showing that that of which he spoke was a thing of contemplation, and not already an accomplished fact. He had not then organised it, but its day was near at hand. It is not, however, until after the passion and ascension of the Divine Redeemer that we read of the Church as having been brought into existence:—"And the Lord added to the Church daily such as should be saved" (Acts ii., 47). He had first come to his people, whose privilege it was to have the offers of Divine love and mercy first held out to them; he had preached the glad tidings of grace to Israel, then in Palestine; and had been rejected by them, and crucified by their rulers. Then, Israel having cast off their allegiance to him, he must of necessity correct their treason by chastisement, and he turns to the great field of the world, and sends to all its families the good news of free salvation and Divine good will,

through his own sacrifice and vicarious death. There is, therefore, a difference between the "kingdom" and the "Church" of God. The former is the nation descended from Abraham, Isaac, and Jacob; not necessarily all good and righteous men, nor does it follow that all members of the kingdom were saved men—for Israel's history presents many of exceedingly bad character. The latter is a community, or selection, of people not from any one nation or country, but from all nations of the earth, of all those who since the days of our Lord's death and resurrection have accepted him as their substitute, and followed his will—the blood-bought, blood-washed followers of the Lamb, none but those whose "names are written in the Lamb's Book of Life." It is well to examine this difference carefully, for it is an important part of the Divine scheme of man's redemption. But it is only intended here to sketch the outline of the argument, so that those who desire to examine the matter may follow up the study for themselves from the starting-points thus given.

In calling Abram, Jehovah made choice of a particular family of the human race as his own people; thus rejecting all other nations—not in the sense of refusing to godly men of other races any means or privileges of approach to him, but in the sense of having chosen only one people as the custodians of his oracles, and as the heirs of his special favours to man. With this one people alone, according to their relation to Abraham, he made a covenant. To them alone he granted certain rights and privileges, which are inalienable so long as the world shall last. These things belong to them by right of the unconditional covenant of God with their great ancestors—Abraham, Isaac, and Jacob. They can never become dis-inherited, for the Lord God of Hosts hath confirmed it with an oath unto them, through their fathers. They may not always have been in possession of their heritage, but that was their own fault. The only condition in the covenant with the people referred to possession, and not right to own. The land is there to this day, and known as "The Land of Israel." The condition with them was, that if they should remain faithful to God's requirements, and obey his law, they should remain in the Land, and under Jehovah's special protection; but if they were unfaithful and disobedient, they should be punished by temporary expulsion, and severe tribulation—which would correct their wayward hearts. And then, they should be restored again to the land of their fathers, and to the full favour of their fathers' God, who would at that time so mould the tendency of their minds and wishes as to enable them to serve him perfectly ever after. It is through this ransomed and restored nation that Jehovah's great purpose of regenerating the whole race of man from the evils of sin is to be effected. Israel's mission was to be the means of renewing the whole human family to more than their pristine state of perfection. But she proved herself unworthy of her high calling, and joined in the abominations of the idolatrous heathen, and was consequently cast out of the land into punishment for the purpose of correction. This created a gap, a long period, in which Israel's history as the chosen people of God became a blank; in which, all their privileges were temporarily forfeited, and they became just on a level with other nations, so far as Divine favour seemed to be concerned. In fact, they

seem to have been called upon to endure privations and sufferings at times greater than any other nation ever passed through. When, therefore, Israel's period of privilege was suspended, Jehovah threw open the avenues of his grace, on equal terms to all, through Jesus Christ, the great substitute for sin ; all were then made welcome, whether Hebrew or Gentile.

Thus commences the history of the "Church of Christ." While the nation of Jehovah's choice is enduring punishment and humiliation, another method of dealing with fallen man is introduced, on a quite different basis, with entirely different objects of hope. Commencing with the temporary rejection, or suspension nationally of Abraham's seed, "the Church" runs a course as God's light and witness in the world, until the time arrives for the restoration of National Israel to the enjoyment of all her promised privileges and honours ; by which time the Church shall have, by Divine arrangement, come to her maturity, to her full stature in Christ, and shall then be called away from the earth to meet the Lord in the air, and thenceforth shall ever be with Him (1 Thess. iv., 17). Many holy men of God will not be found in that great company caught away to meet the Lord. If this be not so, why does the author of the Epistle to the Hebrews mention "the Church of the first-born" and "the spirits of just men made perfect," as if they constituted two distinct companies ? If they are not different, but really the same beings composing each, why is there a separate mention with the conjunction ? "To an innumerable company of angels, to the general assembly of the Church of the firstborn, which are written (enrolled) in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than Abel." (Heb. xii., 22, 24). Here without mistake, without room for confusion, there is mention of two distinct companies of mankind in heaven, and thus is clearly shown that as there are two companies of holy men in the realms of bliss, one of which is called "the Church of the firstborn," and the other referred to as "the spirits of just men made perfect," the Church does not embrace all the redeemed persons of the human family. This argument is strengthened by a similar passage in Rev. xix.. 6, 7, 8. Where we read that a large multitude shout, "because the Lord God Omnipotent reigneth, for the marriage of the Lamb is come, and His wife hath made herself ready." This of course cannot be the heavenly community which constitutes the "bride, the Lamb's wife," who shout in these exultant strains. We cannot suppose that she could be represented as lauding her own preparation for the marriage. It is distinctly contrary to our notions of a modest bride, and most assuredly the very opposite of the behaviour of an Eastern bride. We could imagine such a one joining in the chorus, "For the Lord God Omnipotent reigneth," but not in the shout, "and His wife hath made herself ready." This is the utterance of one who standeth by, and rejoiceth at the sound of the Bridegroom's voice. The Church sings not of her own preparedness, except in so far as she can thereby set forth the praise of her beloved, "Thou art worthy for Thou wast slain, and hast redeemed us to God by Thy blood and hast made us kings and priests unto our God." The Church sees the work of her

Lord, and glories alone in it. Whatever she is, or wherever she is, it is all owing to the finished work of the Lord, and to rejoice in this is the highest theme of her glorying. To sing the praises of what He has done for her is her truest delight. There must therefore be another company of redeemed, who can look upon this event of the Lamb's marriage, and rejoice both because of the bridegroom and the bride, and yet be neither ; these must surely be the " spirits of just men made perfect," to whom the Apostle refers in the Epistle to the Hebrews, as not included under the appellation " Church of the first-born." Those holy men who before the advent of Jesus had been received into glory, are they who thus rejoice over the grand consummation of the marriage between the Lamb and the Church—the bride—who shall thenceforth for ever reign with him over the inhabitants of the earth.

Perhaps with better advantage we may follow up this subject from another point of view. Jesus laid the foundation of the Church after He came to dwell on the earth. Prior to his advent there was a chosen people—a kingdom of God—but no " Church " in existence. From the day of Pentecost this Church has continued to increase, and to be added to, and shall so continue to progress until the point of her maturity is reached. Her growth has been one of periodical prosperity and adversity. She has at times gone forward as if all the world were about to be brought under her control, even before her day of reigning had come ; but gradually, and almost insensibly, she receded from her position, and the power of the wicked oppressed her, until she was in some cases thought to have been driven from the earth. Still she was hidden in some safe secret corner, until in the Lord's wisdom she should step forth again, and exercise her regenerating influence upon a degenerate and sadly sinful world. At times her lights have shone with genuine brilliancy, casting radiant beams over all the civilised world, and at other times her lights have seemed almost extinct. To-day her light shines brightly, yet it may wane, and fluctuate to some extent, until the Lord shall have added to her all such as shall become members of that " called out " community, and then " the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first," and at the same time, all who are alive, and in Christ, shall be caught up together with these resurrected saints in the clouds, to meet the Lord in the air, never again to be separated from him, as we find the event depicted in 1 Thes. iv., 16, 17. The general resurrection of the dead does not occur at this time, nor for ages subsequent ; only those who are " dead in Christ " are called from their tombs, and carried away with " the living in Christ," to enter into eternal company with their Lord and Saviour. These " dead in Christ " and " living in Christ " constitute " the Church of the firstborn," and this call from the earth is their summons to the nuptial ceremony. It is only the rapture of those who are alive, and looking for the coming of the Lord, as well as the resurrection of those who have fallen asleep in Jesus, while clinging to the same glorious hope. These are they who " are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." (Eph. ii., 19). These are they of whom the Scripture saith, " We are members of His body, of His

flesh, and of His bones." (Eph. v. 30). "This is a great mystery, but I speak concerning Christ and the Church" (32). "Know ye not that your bodies are the members of Christ?" (1 Cor. vi., 15). "Now ye are the body of Christ, and members in particular." (xiii., 27). "Christ is the head of the Church." (Eph. v., 23).

How close and intimate is the relationship between Christ and his Church thus shown to be, and how clearly are we shown who they are who are thus associated with the Lord of Glory. They point to the fact that there is a relationship existing between the Saviour and His church quite different from anything represented between the Old Testament saints and Jehovah. It is true that many passages speak of Israel as being married to Jehovah. He speaks to her as being his wife, and in one place she is represented as acknowledging Him as her husband. (Hos. ii., 16.) But there is never the expression of affection, and of endearing union made use of between God and Israel, such as we find in the New Testament concerning the church and the Lord. The old dispensation idea is, that as a wife in that age was in subjection to the husband, so was Israel subject to Jehovah. But the New Testament idea of the relation between Christ and the Church is not that of authority and subjection, but of affection and companionship. Jehovah was King of Israel, whose laws she was required to observe on pain of separation or chastisement. The band of Union between Christ and his bride is love. "If ye love me ye will keep my commandments," Israel is ever under the rule or government of Jehovah, while the Church becomes associated with her Lord in the government of the world.

When the Church is removed from the earth she is caught away to the marriage supper of the Lamb, in the capacity of the bride going to meet the bridegroom. She does not go simply to be present at the supper. She is more than a guest, being one of the principal personages in the great event. She there becomes the Lamb's wife (Rev. xxi., 9), and it is as such she returns to the earth to reign with the heir to David's throne. After the descent of the "New Jerusalem from God out of heaven as a bride adorned for her husband," she is announced as "the bride, the Lamb's wife." "Come," said the angel to John, "and I will show you the bride, the Lamb's wife." No longer then is she known as the Church; her condition has been changed; she is the associate of the glorious King; her position is reversed; during her growth on earth she was subject to the powers of the world, she was scorned by the servants of the prince of this world, and suffered much at their hands, but now she rules over them, and they are compelled to own her purity and power; and more, her relation to the earth is no longer the same. She no longer gathers into herself the members of the human family, transforming them into members of her own body, and thus assimilating them to the body of Christ. She has reached her maturity, and is now complete in all her members, every organ of the body having become perfectly developed. She has grown to the full stature of perfection in Christ, and is added to no more from the children of Adam. Her prerogative is thenceforth to rule over and not to associate with the men of earth. All her members have already put on immortality, having been changed into the fashion of her Lord's glorious body. "For when he shall appear we shall be like him, for

we shall see him as he is." The final act of her inseparable union with Christ was accomplished in that mysterious ceremony, represented by a human marriage, from which moment she takes her place as partner of the King in his universal reign on earth. From that time, no more from the ranks of men, can join the blood-washed saints as members of "the Church of the first born," although this event by no means closes the door of hope, and the gates of heaven to mankind still inhabiting the hills and valleys of this earth. Far otherwise; only then shall the children of men come to know fully and universally the power and goodness of God; only then shall that wicked one, that old serpent and satan, who hath deceived the nations for these weary and dark ages be bound and banished from society, and the Holy Spirit from God be "poured out upon all flesh" until "all shall know the Lord from the least unto the greatest."

The past history of this earth is a record of tyranny, oppression, and cruelty, of crime and error of all kinds. Those who have reigned over the nations have been devoid of knowledge and justice, and generally have been opposed to righteousness; but when the true King shall take his great power and reign, then shall the nations of the earth know what a righteous and omniscient government is, and shall rejoice in the glory of the knowledge of truth.

But, say some, probably surprised at this argument, will not all the good and righteous men of earth reign with Christ during the period of the millennium? This would be an impossibility, so far as seems taught in the book of our guidance. So far as appears from what has been revealed to us, it seems that only those who become changed when the "Lord descends from Heaven with a shout," can be joined with him in his reigning. It is only by this company while in heaven that the song of triumph is sung. It is only by the bride prior to her return to the earth that the triumphal anthem is raised. "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and nation, and hast made us unto our God, kings and priests, and *we shall reign on the earth.*" (Rev. v., 9, 10.) Nowhere do we read of any others participating in this privilege and glory. All members of the Church of Christ shall become co-rulers with him; but then we learn from Rev. xx., 6, that only those who have part in the first resurrection constitute this company of kings and priests. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall *reign with him a thousand years.*" The 4th verse introduces this question in these words—"And I saw thrones, and they that sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the testimony of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and *they lived and reigned with Christ a thousand years;*" and the 5th verse emphasizes the truth that "the rest of the dead lived not again until the thousand years were ended."

Now, to reign implies that there are also people to reign over. If these resurrected and glorified saints reign with Christ for this

thousand years, it follows that there are men under their government. For other parts of Scripture we learn that this period is to be one of universal righteousness ; if there are any wicked persons they shall be few in number and feeble in influence ; consequently the saints glorified with Christ must reign over a godly and righteous world. Let it be remembered, too, that it is not twelve of the ancient prophets who are to be commissioned rulers over the twelve tribes of Israel, but *the twelve apostles of the Lamb*. Thus we find the preference given to the apostles of the Church in this matter, while the holy men of Ancient Israel, under the dispensation of Moses, are never mentioned, simply from the very cogent reason that as they form no part of the "Church of Christ" they cannot participate in her prerogatives.

From these considerations it follows that, as the righteous men of old, such as Moses, or even Abraham, Enoch, or Elijah, seem to have no place in the glories of the Lamb and his Church, and that those who come to know and follow the Lord after the rapture of the saints are also precluded from those privileges, then the Church of Christ has no history prior to the death of Jesus, nor after his second advent, so far as the annals of the world are concerned. We have thus a clear distinction drawn between the two bodies: the rulers are they who have known and loved the name of the Lord Jesus on earth, and have, by the voice of the archangel, been called away to the marriage supper of the Lamb, who have indeed become his "wife," his most intimate associate, during their visit to the divine source of glory ; the ruled are those who come upon the scene of action and love the Lord, serving him in spirit and truth, after the rapture of the saints—the godly inhabitants of the earth in the age of the Millennium, or those who remain upon the earth uncalled to the marriage feast in the Father's mansion above.

It will be observed from what is above stated that there is not supposed to be any reason for believing that when the Church is called away that only wicked, ungodly, and graceless men will be left on the earth. It is more probable by far that even then there will be a remnant of the godly seed, for, as in the past Jehovah has never left the earth without a witness for himself, there seems no reason why such should occur in the future. It may be even as some have argued, that the Lord only comes to call those who are in expectation of his appearing ; for it is to those who "look for him he shall appear the second time without sin unto salvation." (Heb. ix., 28.) We cannot positively assert that those who stoutly deny the fact of his promise to come and remove his Church before the great and final day of assize shall be called away, contrary to their expectation. It is evident that something of this lesson is taught in the parable of the ten virgins ; those who were prepared and on the watch for the bridegroom were the only ones who went into the wedding, while those who were unprepared and slept while the others were wakeful and anxious were left out, and when they called for admission were told they were too late. These were not necessarily wicked and ungodly virgins, but they were certainly thoughtless, unexpectant, as many truly godly men and women of our day are found to be. They hear the cry on every side, "Behold, the bridegroom cometh;" but they say, "a false report—he comes not yet," and they sleep

in their confidence of his delay. Others tell us, "He has nowhere made a promise to come until the last day shall have arisen upon us; then he shall send and gather all into their everlasting home, and burn up this earth with unquenchable fire." There are thousands of such persons amongst us—devout, godly men, who are resting their whole hope of life eternal on the finished work of Christ—who yet deny that the Lord shall ever make any distinction between his Church and the rest of the redeemed members of the human race. They have never entertained, but rather, have often denounced the great expectation and hope of the Church. They have no longing for the coming of their Lord; never think of a call to the marriage of the King's Son—in the sense of being individually members of the bride's body. Possibly, such as they, when the day comes, will be those who shall be left:—"For one shall be taken, and the other left." But none of those who lovingly look for him shall be disappointed. While this is said with reserve, it is well we should not forget the lesson of the parable concerning the marriage of the king's son. (Matt. xxii., 2.) Many of those who were bidden to the marriage, when told that all things were now ready, "made light of it," and were therefore not among the guests at the king's table. It was not because they were men of sinful and corrupt character, but just because of their disrespect to the king's gracious invitation. They, in fact, did not deem this great and glorious event to be of any special importance to them, and consequently, were not forced, contrary to their wish and inclination, to be guests in the royal chamber, which was filled by those who thought it an honour to be permitted to enter into such an august assemblage and into the presence of their royal Lord.

The argument may be briefly stated in the following manner:—The existence of the Church commences with the passion and ascension of Jesus Christ, and may properly be dated from the day of Pentecost; it continues to grow with a fluctuating career of reverses and revivals, through the ages, until his return; which is for the purpose of calling her away from the earth. Her earthly existence then temporarily comes to an abrupt termination, and her relation to man is from that moment completely altered; she is transformed from a community of mortal beings, into that of immortality; ascends to heaven, where she becomes the wife of the Lamb, and is thenceforth his associate in glory and authority. After a period, she returns to the earth, with the descending King of kings and Lord of lords, and here shares his honours and regal power, over those who are still alive upon the earth, during the sublime age of the millennial reign.

Before the birth of Christ—or, more correctly, before the formation and planting of the Church—the NATION of Israel was God's chosen medium of communication with mankind. He had then only one people, and they were by natural descent children of Abraham; and who, in virtue of that descent, possessed a birthright to continue God's selected nation all through the ages. For their sins, however, they were condemned to a long term of punishment, which suspended their privileges and cast them out of their land, as well as out of their divine Master's favour. This rejection created a blank not only in their national history, but in their national relation to man as

the medium of Divine communication. Just at this point the history of the Church of Christ comes in ; being a new order of things, in which no particular people or nation is the object of Divine choice. This is the time of grace, in which the door of mercy and love is thrown open to all men of every clime and race ; so that the "Church," when complete, shall embrace, or be composed of, members, from every nation under heaven. While the Church holds her place on the earth, Israel cannot resume her ancient position ; for her commission is held in abeyance so long as that of the Church is in force. But when the bride is summoned to meet her Lord, then shall come to pass the restitution of Israel's national, and more than pristine power and glory. Then shall the Lord make his "New Covenant with the house of Israel and the house of Judah," which shall be a covenant within their hearts, not a statute written upon tablets of stone, threatening them with punishment for non-observance, but it shall consist in a renewing of their wills, a regeneration of their whole nature, by which action all obstacles to the perfect service of God in the purity of truth and holiness shall be entirely removed.

CHAPTER XXXIX.

"THE NEW COVENANT."

"With you a covenant I will make,
That ever shall endure;
The Hope which gladdened David's heart,
My mercy hath made sure."—*26th Paraphrase.*

"I will make a new Covenant with the House of Israel, and with the House of Judah."—Heb. viii., 8.

There have already been two covenants made by Jehovah with his chosen race, and there is yet another promised—the earnest of which we have in the atonement, the life, and death of Christ. The first was made with Abraham, which was in its nature indestructible; the second was made through Moses, while he was leader of the people; the third will be made in Christ, when he comes to be acknowledged chief of the people descended from Abraham. That of Abraham was absolutely free from conditions. It was a free gift of Divine favour and protection, ratifying an unalterable relationship between the Giver and the receiver. The second was in the form of a contract, with clearly defined conditions, which might be broken, and the contract thereby made void. It was designed merely to serve a temporal purpose. In it God made no guarantee except subject to the constancy of the people. All was to be according to the standard of their steadfastness, or vacillation. Prosperity or adversity depended upon their own behaviour. According as they obeyed or neglected the Divine laws, so would their blessing or their punishment be. Nothing was promised independent of their observance of the rules laid down for their guidance. All depended on the stability of the human side of the contract, or bargain. In so much it was a complete contrast to the first, which depended entirely upon the immutability of God. The third is yet future; but is to be as free from conditions as the first. It is to be a covenant of one side only. In it God undertakes to do and give. True, it is made contingent on one thing, but then God also undertakes to control this contingency. The people must turn to serve their God before He will make the covenant with them; but He guarantees that they shall turn to Him, and when they turn, then He will perform His promise. It cannot be accomplished while the people are ignorant of their Abrahamic relationship to Jehovah. But He has given His promise that they shall acknowledge Him, and own their position.

We are often asked, "What does all this fuss about Israel mean? If we are Christians we need desire no more. In Christ we are made partakers of the New Covenant, and that cannot be superseded. If we are in Christ what matter is it whether we are Israelites or not?" Now, while it must be admitted that no position or relationship can compare with that of the Christian, while it is evident that no position yet revealed is equal to our union with Christ, it must at the same time be borne in mind that the Bridegroom will soon arrive, and when He has come and entered into the bride-chamber, the door of

the Church will be closed, although the gates of holiness and of the way to heaven will still be open. The Abrahamic Covenant will not have run out, although the period of the Church dispensation will have terminated. There does not seem to be any warrant in Scripture for believing that the influence of the Church will ever be extensive, or that the greater portion of the world's inhabitants will become members of it through the agency of preaching. The history of the Church has been, and we have reason to believe will continue to be, a struggle against wickedness; but the era which is to commence with the New Covenant is to be an age of pure godliness and universal righteousness. This will not be in the Church's history, but in that of restored Israel. Under restored and sanctified Israel the whole earth shall be filled with the knowledge of the Lord, as the waters cover the channels of the deep. Sin will then be the stranger, and the outcast, and the world shall be godly. Satan shall be cast out, while

"Jesus shall reign where'er the Sun
Doth his successive journeys run."

For Jesus is King of Israel; as yet uncrowned, although anointed. But when he comes to sit on the throne of David, which is the throne of Israel, then his dominion shall be co-extensive with the globe. His reign on earth, however, does not commence until after his Church has been called away to join him, and returns to share his glory. He cannot reign over his Church: for the Church is "bone of his bone and flesh of his flesh." They are bride and bridegroom—not king and people. He is king of Israel: but the Church is his spouse, and shall reign with him. Hence Israel is yet to perform a most important part in the world's history, and in the spread of the knowledge of Jehovah among the nations; and so we make this great fuss about what is shortly to take place. Let us now mark the Scripture bearing upon this matter.

"Behold the days come, saith Jehovah, that I will make a *New Covenant with the house of Israel and with the house of Judah*; not according to the covenant that I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt; which my covenant they brake, although I was an husband unto them; saith Jehovah. But this shall be the covenant that I will make with the house of Israel:—After those days, saith Jehovah, I will put my law in their inward parts; and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his brother, saying, Know the Lord, for all shall know me from the least of them even to the greatest of them, saith Jehovah; for I will forgive their iniquity and I will remember their sin no more." (Jer. xxxi., 31, 34.)

From the reference made to this passage in Hebrews viii., it has become general to regard the Gospel as we have it now exemplified, as the complete fulfilment of this magnificent prophecy. That there is a close relationship is certain, that there is not a complete fulfilment is quite as evident. The death of Christ is the root and life of the whole matter; but Christianity, or the present dispensation is only the introduction to coming glories. That the present order of things

cannot be that spoken of in the prophecy appears evident in the following considerations :—

1st. Christianity is not in any sense confirmed in Israel and Judah.

2nd. A universal knowledge of Jehovah does not now obtain.

3rd. Even Christians are not pure and sinless.

4th. The teachings of God are not written in the hearts of men.

5th. This is an age peculiar for the persistent cry of "Know the Lord." Consequently, under Christianity the most prominent features of the New Covenant are absent ; so this cannot be the New Covenant time. Its characteristics will be totally different from what we now experience :—

- (a) It will be a national covenant ; made with a people whose ancestors were brought up by God out of the land of Egypt ;
- (b) With whom God had at that time made a covenant, which they broke.
- (c) These people are called "the house of Israel and the house of Judah."
- (d) This covenant will not be an agreement of mutual undertakings between two or more parties, which may be neglected and broken ; but a covenant of one part only.
- (e) It will consist of God's performing for his people ; and writing his will in their hearts.
- (f) Not only of isolated individuals, but of the whole people ; so that all, both nationally and spiritually shall be godly people.
- (g) There will be no more need of preaching, or of solicitude, as now.

Much of this is the antithesis of the present Gospel—or Church-period. Can we then be under the New Covenant ?

But we do not require any laboured argument to show that we cannot now be enjoying the blessings of this prophecy, for to continue the chapter we have already quoted from will establish our case.

"Behold I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath ; and I will bring them again unto this place ; and I will cause them to dwell safely ; and they shall be my people, and I will be their God ; and I will give them one heart and one way, that they may fear me for ever, for the good of them and their children after them ; and I will make an everlasting covenant with them, that I will not turn away from them to do them good ; but I will put my fear in their hearts, that they shall not depart from me." (Jer. xxxii., 37-40).

There is no human element taken into consideration in this passage, all is said in the name of Jehovah. His immutability is the guarantee of its accomplishment. The special feature, however, here is that the restoration of Israel to Palestine is placed first in point of time, and as the leading event to the rest. The sequence of events mentioned in the passage may be placed as follow :—

1st. Israel shall be gathered from all countries.

2nd. They shall be brought again into "this place."

- 3rd. And made to dwell in safety.
- 4th. Jehovah accepts them as his people.
- 5th. He declares himself to be their only God.
- 6th. They shall be united in one heart and purpose, prompted by a common interest in the fear of Jehovah.
- 7th. Then is made the everlasting covenant, forming the imperishable union between God and his chosen race.

It is first the gathering in the lands of exile, then the coming home, then the assurance of security, the acknowledgment of their God, His owning them as his people, the people of one heart and purpose in righteousness, then the consummation comes in the New Covenant. How natural the order! And how exact the statement.

It does not of course necessarily follow that all the blessed of Israel must be within the borders of Palestine, for we read in another place—

"I will make an everlasting covenant with them, and their seed shall be known among the Gentiles, and their offspring among the peoples ; all that see them shall acknowledge them, that they are the seed which Jehovah hath blessed." (Isaiah lxi., 8, 9). Such language can only be used in respect of people who are not Gentiles, but are still among those who are Gentiles. In other passages we have the same fact implied, if not stated—

"I will make a covenant of peace with them ; it shall be an everlasting covenant with them ; and I will place them and multiply them, and I will sanctify my sanctuary in the midst of them for evermore and the heathen shall know that I, Jehovah, do sanctify Israel, when My sanctuary shall be in the midst of them for evermore." (Ezek. xxxvii., 26, 28). A clear distinction is here made between the race which is sanctified, and those who bear witness to it. If this covenant referred to the present dispensation this difference could not be made, for the terms employed would be inappropriate. "The heathen shall know that I Jehovah do sanctify Israel." If the word "Israel" here means "converted Gentiles," then what are we to say of the term "heathen," for they are people who acknowledge the "converted Gentiles" to be "sanctified by Jehovah." Our meaning of the word will not bear such a sense. But if "Israel" means the "Hebrew nation," and "the Heathen" means those who are not Hebrew, then all is plain. The Covenant is made with Israel and Judah, which causes the knowledge of Jehovah to extend throughout the nations of the Heathen or Gentile world. There is no parallel to this in the present or past history of the Church. Isaiah sums up the nature of this Covenant in the following beautiful lines—

"And there shall come to Zion a Redeemer,
And to them that turn from transgression in Jacob, saith Jehovah ;
As for Me this is My Covenant with them, saith Jehovah,
My spirit which is upon thee,
And My words which I have put in thy mouth,
Shall not depart from thy mouth;
Nor from the mouth of thy children,
Nor from the mouth of thy children's children,
From this time forth for ever." (Is. lix., 20, 21).

To spiritualise such a passage seems to deprive it of all its beauty, symmetry, and naturalness. And it can only apply to Christianity by a severe process of human spiritualising.

It was for the event spoken of in these lines that David so anxiously sighed when he uttered the prophetic supplication—

“Oh that the salvation were come out of Zion !
When the Lord bringeth back the captivity of His people—
Jacob shall rejoice, and Israel shall be glad.” (Psalms xiv., 7, lit., 6).

Why shall Jacob and Israel particularly rejoice if not specially and particularly blessed ? If this be the general salvation of the world, in which God’s ancient people only share a common part, then Israel’s birthright is gone, and there is the reverse of cause for national holy joy. God becomes to Israel simply what He is to all people. He is no more *her* husband any more than He is so of all other peoples. Israel can no more be called, in contradistinction from others (**הַפְצִי־בָּהּ**) *Hephzibah*, for God would have no particular “delight in her,” more than in any other faithful followers, yet it is said of Israel, “they shall be called the holy people” (Is. lxii., 12). Nor do they ever cease to be Jehovah’s inheritance. They have been, and ever shall be, called by the name of Abraham’s God, in a manner no Gentile ever shall (Is. lxiii., 19). But all the prophetic utterances referring to this event clearly show that it is Israel, the children of the Patriarch, who are the subjects of the New Covenant.

“I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them, *and ye shall dwell in the land that I gave to your fathers*; and ye shall be My people, and I will be your God” (Ezek. xxxvi., 27, 28). It is impossible that such language as this can refer to any but the ancient people. The fathers of no other people had any “land given” to them by Jehovah. These then are they upon whom the great outpouring of the Spirit is to take place. Not the great Gentile world, but the Lord’s *national people*, whom he undertakes to restore, not only to the “land of their fathers,” but to the holiness of his own pleasure. This blessing, so profusely shed upon Israel, will be marvellous in its effect upon all the inhabitants of the world. But Israel alone will be the recipient of the Spirit’s influence in a direct manner.

Ezekiel further tells us that when Israel has been restored they shall “know that I am Jehovah their God, which caused them to be led into captivity among the Gentiles; but I have gathered them *unto their own land*; and left none of them any more there; *neither will I hide my face any more from them*; for I have poured out my spirit upon the house of Israel, saith the Lord God.” (xxxix., 28.)

A wondrous change will be seen throughout nature as far as it has to do with man’s existence. The curse which was passed upon the productiveness of the soil, when our first parents fell into sin, shall be removed. (Ps. lxvii., 4-6; Is. lv., 13.; xxxv., 1; Deut. xxv., 9; Ezek. xxxvi., 35, &c.) The animals which by man’s transgression had shared in the curse of the earth, and thence become the foes of man, shall lose their ferocity, and become as domesticated pets. So shall we see primæval innocence and peace restored. Disease, which

has, all down the course of time, made man's life to a large extent an existence of pain and misery, will then, if not completely, at least almost entirely pass away. It shall be an age in which our lazars houses shall not be required ; in which, asylums for those deprived of reason shall be replaced by halls of devotion, and mental exercise ; in which, infirmaries shall be converted into places of joy and gladness ; and prisons shall become dwellings of the free. War shall be no longer known, the horrid roar of cannon shall have died away, and the gigantic arsenals which now employ millions of skilled artisans in preparing instruments of human destruction, shall give place to manufactories of machinery employed in the arts of peace and the promotion of human life and happiness. Our sight shall not then be offended, nor our spirits grieved, as we pass through the streets of populous cities, by the appearance of cruelty, poverty, and their associate evils. Squallor and misery shall have been removed, and in their place shall be seen cleanliness and pleasure. None then shall be in need of a mouthful of bread, or a night's shelter, and be unable to secure it. The whole aspect of human life shall be changed. No dream of the social reformer ever pictured a revolution half so complete. It will be thorough : not merely a reform in customs and laws ; but an absolute reform of our inner selves. It will be the earth with Satan cast out. The very source of all evil will be removed. What a thought ! All temptation to sin gone, no impulse to wickedness, no evil spirit to suggest an impure thought, and no records of vice enacted to perpetuate its kind. Not only shall we have this negative good ; we shall be more truly blessed in the positive possession of the Divine Spirit poured out upon us from on high. Not only will the Spirit of Evil be removed, but the Spirit of Good will be here. While Satan has been permitted to reign in this sphere, the Spirit of God has not made it a place of abode, but when Satan shall no longer be here, when this shall no longer be the Empire of the Evil One, but shall in reality be the Kingdom of our God, and of His Christ, then shall the Spirit reign with us, and be in us, prompting to all things good, and imparting to our imperfect intelligence the wisdom requisite for conducting things to a perfect issue. In the past all our plans and schemes for good have lacked perfection ; flaws have been found in every improvement, and the ultimate object has never yet been secured. No matter in what direction our efforts are put forth, the same result follows ; nothing is brought to perfection, whether it be in science or mechanics, philosophy or religious conceptions, it is all unrest and disturbance ; but then all will be in more than primeval simplicity and completeness.

Many of course are looking for all this as the result of a universal acceptance of the Gospel—as the Millennial glories ; but Millennial glories are not to be realised in the course of the present dispensation. Our glorious Gospel of Life, through faith in Christ, shall not, in the present manner of its progress, usher in the triumphant reign of righteousness. That will never be done by the preaching of the Word, but shall be accomplished by the Divine outpouring of the Spirit, but not until after this order of things has closed, and a new order of things has been brought in. It can only come about under the New Covenant, as shown by the passages already quoted.

CHAPTER XL.

VARIOUS.

" Why disbelieve, Lorenzo? Reason bids,
All-sacred Reason. Hold her sacred still:
Nor shalt thou want a rival in thy flame.
All-sacred reason! Source and soul of all
Demanding praise, praise on earth, or earth above!
My heart is thine; deep in its inmost folds
Live thou with life, live dearer of the two.

Fond as we are, and justly fond, of faith,
Reason, we grant, demands our first regard.

'Tis reason, our Great Master holds so dear;
'Tis reason's injured rights His wrath resents;
'Tis reason's voice obeyed His glories crown;
To give lost reason life, He poured His own.
Believe, and show the reason of a man;
Believe, and taste the pleasures of a god;
Believe, and look with triumph on the tomb.
Through reason's wounds alone, thy faith can die,
Which dying, tenfold terror gives to death,
And dups in venom his twice mortal sting."

—*Edward Young.*

THE PHENICIANS.

That the Phoenicians traded with the coasts of Britain, in the ancient days of the supremacy of that people, as the ocean traders of the world, is admitted by Dr. Bonar in a footnote. He also admits that traces of them may still be found in Cornwall, where they obtained tin for the Eastern market. If then the Phoenicians visited Britain, and traded in her minerals, what is there to create an impossibility in the matter of Israelites having done the same thing? That the Hebrews of the coast were seamen of equal enterprise with the Phoenicians, cannot be refuted. One author has even suggested that it is probable that the Tyrian power had by the days of Solomon fallen into the hands of a prince of the Hebrew race. That the intercourse between the two nations, in commerce and social relations, had brought about matters in such a way that Hiram, King of Tyre, was a man of more Hebrew than Phoenician extraction. The thing is one of clear possibility, and by no means improbable. We know that Hebrew princes married daughters of foreign kings. Why should not the compliment be returned? We have reason to believe that some of the Hebrew women were very fair and beautiful, as compared with the daughters of the surrounding nations. See how beautifully fair and comely Sarah, the great ancestress of the race, was. She was, on account of her beauty, coveted by every prince who saw her. So also was Rachel, the mother of Joseph and Benjamin a beautiful woman. Esther was another example of Hebrew beauty. And so were others of whom mention is made. If therefore the women of the Hebrews were so fair, it is very likely that many of them would become the wives of men of distinction among the nations with

whom the Hebrews were on terms of intimate relationship. So that by a succession of this custom the blood of the kings of Tyre would become almost purely Hebrew ; and that would account for the very close friendship existing between Solomon and Hiram, and would also account for the otherwise strange, yet well-known fact, of the Phœnician language being so very like the Hebrew, although such a suggestion is contrary to the commonly received opinion that the Phœnician language was originally the same as scholars find it to be in its latest forms. It is supposed that the two nations by some accident quite unaccounted for, spoke languages almost alike, although the Phœnicians were a Hamitic, and the Hebrews a Semitic people. It is not at all probable that those two peoples spoke originally the same language. Consequently, there must be some cause for finding that the Phœnicians spoke, in their later days, almost the same language as the Hebrews.

In modern times we have seen languages of people change from one to another. Take our own nation, for instance. The speech of the ancient Britons is now lost, unless we find it in the almost extinct Cornish, and in the Welsh. The Saxon came in upon the island, and completely changed the speech of the people. During the influence of the French Court upon Britain, our people had a narrow escape from becoming a French-speaking people. The polite nearly all, more or less, adopted it as their medium of conversation. Had such an influence lasted a century or two longer, probably we should by this time have found ourselves classed among the branches of the Latin race. Now we know from the Bible that the Hebrew influence was very strong in Tyre. That there was an intimacy of the closest character between the Hebrew and the Phœnician Courts during the years of the reign of David and Solomon ; how long before and how long after, it may have existed, we cannot say. The Phœnician alphabet is almost the same in every respect as the Hebrew ; a fact which points, not to the Phœnician origin of the Hebrew letters, but rather to the Hebrew origin of the Phœnician, because the Hebrews had their letters before their settlement in Palestine. So that either by another accident, these two nations, belonging to two different families of the three original divisions of the human race, had the same letters for their alphabet, or then the Phœnicians borrowed them from the Hebrews after the days of Moses and Joshua.

This all points to the intimate relations subsisting between the two nations, and shows how completely the Hebrew became the teacher, and in a certain sense, the ruler of the Phœnician. The more we examine the nature of these facts, the more do we become impressed with the belief that the Government of Phœnician affairs gradually passed into the hands of Hebrews, although not into the power of the Hebrew nation. These Phœnicio-Hebrews became severed from their own nation, to become the mainstay and managers of another, whose birthright had fallen to them, in accordance with the Divine commission to their race.

Another important factor in this case is the share which people of Tyre were permitted to take in the building of Solomon's Temple. Be it remembered, it was a voluntary share, and to all appearance a freely given labour—a labour only prompted by the interest taken in

it, and rewarded only by the satisfaction of its completion. Surely the men who took so deep and active an interest in preparing material for the erection of the House of God must have themselves been worshippers of that God, or at all events ruled by a king who worshipped Jehovah. Again, can we suppose that a man who was by nation an alien to Israel could take such a pleasure in the erection of a temple to the God of another nation? Or does it seem in harmony with God's method of procedure to permit a heathen people to contribute so largely to his requirements? The interest taken by the people of Tyre and Sidon seems to have been quite as hearty and energetic as that displayed by any of the tribes in Israel. Yet we continue to suppose they were heathen who could never gain admission beyond the outer court of that spacious and magnificent building! If they were, their services cannot have been sincere, and God does not accept insincere services even from his own people. Is it possible that the unsanctified hands of heathen worshippers of an idol god can have been accepted in the work of the most glorious Temple of Jehovah this earth has yet known? If not, then those Tyrian workmen must have belonged to the seed of Abraham, and cannot have been Heathen Phoenicians.

The conclusion which this naturally leads to is just this—that if Dr. Bonar finds traces of Phoenicians in Britain he is bound to concede the possibility, and also the probability, of those whom he supposes to have been Gentile Phoenicians being Hebrews. This becomes more apparent when we consider that the people regarded as Phoenicians have been found to have gone, in many cases, under the name of Dani, De Danaans, Danes, and such compounds of the name Dan, one of the most powerful tribes of Israel, and one of those tribes moreover most closely affected by the Phoenicians.

A MIS-READING OF PROPHETIC TRUTH.

Dr. Bonar objects that "This theory *rests* on a mis-reading of prophetic truth," and that "such a mis-reading robs it of all its Divine spirituality." Well, I presume "any misreading of prophetic truth" will rob it of its *Divine* spirituality. He ought to have given us a few plain examples of his meaning, by way of illustration. By not doing so he lays himself open to a charge of vagueness and want of point. Any one could say that we were guilty of mis-reading the prophets, and of robbing the Bible of its "Divine spirituality," but surely a thinking public wants more even at the hands of so well known and eminent a prophetic student as Dr. Bonar than a mere vague and unsubstantiated assertion, which may or may not be true, according to the evidence with which it is supported or assailed. We cannot be supposed to *take his word for it*, simply because we know he is an old student of the prophets. At best, any such word is no more than an *opinion*; then it is possible that it may prove nothing better than the opinion of a prejudiced mind. To carry conviction to the thoughtful, he should have shown his reasons for the charge here made; for it is a serious matter to deliberately charge a number of devout and intelligent men with either intentionally or ignorantly mis-representing Divine Truth. Our case is indeed corrupt if the statement thus made be true, for we not only make public our views, but we make much effort to enforce them. We are active in the

propagation of what we consider the *proper reading* of the "Prophetic truth." But then we do it always as if addressing men who are possessed of powers to examine our arguments, the nature of which we never conceal. We do not as a rule deal in unsupported averments. Our plan is to state clearly and fully, and then produce the method by which we reach our logical conclusions. So that if any man can, he has the fullest opportunity to meet and refute our propositions. When our opponents treat us in the same open and fair manner more satisfaction will accrue to both parties.

He tells us that one result of our method of reading the prophets is to regard—"Outward national prosperity and greatness, not righteousness nor truth, as the characteristics of the Israel of Prophecy." If in this remark the reverend doctor believes himself to be stating the truth, he must be labouring under a most grievous hallucination. This notion rests on a misreading of identity literature, "*such a misreading robs it of all its*" meaning. The man who could take up any identity volume yet written, and make such a statement concerning it, after a careful and honest perusal, is dangerous to society. It is most painful to be compelled to take notice of such ungenerous aspersions, when by so doing we are forced to point to so useful a Christian minister, to so eminent a Gospel preacher, and to so universally known and respected a prophetic student as Dr. Bonar as the author of them ; yet we cannot rest under them, and bear the imputations simply because a good and prominent man has so far forgotten his mission as to cast them upon us through one of the most popular Christian magazines of the age. This very fact makes it all the more necessary for us to engage in our own defence. And in doing so we are compelled to use as forcible terms as have been employed against us, and even if the recoil should prove severe on a man for whom in all other respects we entertain an esteem of the purest nature, we cannot help it ; we must and will clear ourselves.

On this point, let us state what seems to us *the characteristics of the Israel of Prophecy* up to the present time :—

1st. One, and the primary characteristic of modern Israel is that she should come of a people who were outcasts from their fatherland, and had been for years—centuries —wanderers, without any country to call their own.

2nd. Another is, that during these years of wandering they should not own or know the God of their fathers, but remain under a false religion ; that they should wander without a king ; and not be worshippers of idols of their own making.

3rd. That after many days of this state of unrest, they should at length reach a country where they could settle, and be free from the tempests of the convulsing nations through which they had travelled without God and without hope in the world.

4th. That when they arrived in this "land of their own" they would be few in number and feeble in power, compared with the nations of the larger world.

5th. That in this "land of their own," they would "seek the Lord," and find him ; and that he should make it a "little sanctuary for them."

6th. That there they should renew their strength, increase in numbers, become mighty in the earth ; send out their families to the distant parts, and be known as the greatest race of mankind :—(a) For their skill in arms ; (b) their mercantile enterprise ; (c) their colonising propensities, and aptitude for colonisation ; (d) for their love of the Bible, and devotion to its teaching ; (e) their missionary zeal ; in which they should actually become the “light of the Gentiles,” in the sense of being the means used by God in conveying his message of life to the nations of the earth.

7th. But although we are to find all these characteristics, we do not expect to find a “holy people.” Israel, before restoration, will be a people of much evil. Crime will not be checked until her glorious restitution. Yet, notwithstanding, she is evidently prophetically spoken of as having “sought the Lord,” and having “turned to Him in her time of trouble.” So that Israel must present this one characteristic at the present time—Christianity. In what nation is Christianity so decidedly characteristic as it is in the British ?

These are some of the characteristics of Israel up to the present time, according as we are taught by the “sure word of prophecy.” Some of the passages on which we rely for our proof are possibly interpreted differently from the method of the spiritualising schools of Theology. But, although we deprive man’s systems of these passages of Holy Writ, and perhaps thereby impoverish those systems by taking away their proof-texts—unnatural buttresses—we do not necessarily rob those passages of their Divine purport. If men have pressed certain prophecies into their service, and attempted to clothe them with what they supposed to be “a Divine Spirituality,” we are not to blame, if acting on Dr. Bonar’s plain and excellent words of advice, we take “Scripture simply as we find it,” and so remove that supposed “Divine Spirituality,” which systematic theologians have wrapped round them. No one can find fault with us for clearing away all that superincumbent accumulation of “Human Spirituality” which has hidden the “Divine purport” of the prophetic Scriptures from the view of man for centuries. If, in any case, we have seemed to do more, or have actually been guilty of obscuring or weakening the true sense of the Bible, we shall, on conviction, most humbly repent, and withdraw the injurious words. It must be confessed that we have a desire that our views may prove right, and our liability to use every verse of the Bible which appears to strengthen our cause is, of course, strong. We may have erred. Then it is the duty of our opposing friends to show how we have erred, not to denounce us in unmeasured and unkind words, because we have shown ourselves only human. But while we entertain the most profound veneration for the *Divine Spirituality* of the sure word of prophecy, we confess to have very little respect for the *Human Spiritualisations* of the schools. We are quite agreed with Mr. Wilkinson when he says :—“When a literal sense will make good sense, we should seek no other sense,” and we forgive him the tautology, for the sake of the principle.

ANOTHER STANDARD.

Not content with the last previous charge, Dr. Bonar proceeds to formulate another, to this effect :—

“England, full of crime, infidelity, immorality, ungodliness, is

said to be now enjoying the favour of God, which is destined for Israel in the latter day! The knowledge of the glory of the Lord is to be the privilege of these tribes ; and by that knowledge they are to be exalted. But this theory gives us *another standard* of a nation's greatness—a standard which no part of Scripture recognises, least of all the sure word of prophecy, the light in the dark place. This theory darkens the whole prophetic word, perverting events, and inverting times and seasons. It denies Israel's present guilt, and lowers our ideas of Israel's coming glory."

What then is the standard which our opponent would himself erect? How would he find Israel to-day, were he to find her in accordance with his own opinion? May I suggest a few marks of his standard, deducible from his article?

1st. He would find Israel all named by Scripture names. Men, women, and places would all be called after names known to the ancient Hebrews. They would have a Jordan for their largest river, a Samaria for their capital city, a Lebanon for their highest mountain, a Carmel for their most conspicuous promontory, a Jezreel for their largest plain, &c.

2nd. They would all be speakers of pure classic Hebrew. The exact language of Moses or of David would be their speech. They would write in genuine Hebrew characters.

3rd. They would still have the old books of the Law with them, and retain the Mosaic form of worship. They would still possess the Aaronic priesthood, and their Levitical attendants.

4th. They would still follow their ancient customs in dress and other habits.

5th. They would not prove to have ever been lost, but always known to themselves and others by their manners, and so on.

6th. They would be a weak and small people, of very little importance in the estimation of other nations.

7th. They would be the exact counterpart of the Jews, in features and complexion, so that on meeting each other, they would easily recognise their brotherhood.

8th. They would be found to have kept their pedigrees most accurately, and be able to tell exactly to what family of the captivity each man belonged.

9th. They would be a cultivated people, because their progenitors were an educated race.

10th. They would be in possession of their national history and traditions.

Such are a few of the figures which Dr. Bonar has raised to his own imagination, of the people who shall yet be discovered as the "Ten Tribes of Israel," as we gather from a fair review of his article. This is an outline of the *Standard*, by which any people pretending to be Israel is, in Dr. Bonar's opinion, to be judged. He would reject all who have not these marks. Then let us ask where will this people be found. Europe contains no race with these *ten marks* upon the standard. No people is known to the most observant and far-penetrating travellers in Asia, who will be able to lay claim to the privileges of Israel, by this test. The tribes of Africa have no chance of success. None of the Indians of America can entertain the slightest hope of the prize, nor can any of the

inhabitants of the Pacific Islands presume to put in a claim! Is then all the world to be shut out? Yes, unless there is yet another continent unknown to modern enterprise where this particular people shall be found. But of this we despair. Can this then be a correct standard? Is it possible that all the world is shut out from this privilege? Is it possible that ten tribed Israel has become extinct? No, the standard is false, and denied even by the doctor's own words, for has he not said clearly and unmistakably that "the ten tribes are to remain scattered and lost till the Redeemer come out of Zion"? These few words tear his standard to pieces. The marks which he contends cannot be found on the British, and which in their case he considers necessary to identification with Israel, are spurious and impossible if the tribes are to be found at all. Truly, then, we do produce another standard; yet at the same time one in harmony with history, and constructed of Scripture truth and prophetic declaration.

Although we claim this grand position for Britain we carefully state that the blessings she is now enjoying are not "the favour of God destined for Israel in the latter day," but the blessings promised to Israel after she had turned and sought the Lord in her trouble, and while in the land of her banishment. This is argued and illustrated in the chapter headed "A Converted People," to which we direct the reader's attention. We are not blind to England's crimes, to her stout-hearted unbelief, and to the great amount of her lamentable ungodliness, over which we could weep tears of sorrow would that avail; but we know that even Israel under Moses was a people of perverse ways, a people who provoked God frequently; we do not either lose sight of much crime and wickedness in Israel under David, or under the wise rule of Solomon. Yet in the time of these two Kings, Israel, though very sinful, was Divinely blessed on every hand. Therefore, we do not see in the sinful state of many of the British people an evidence of our purely Gentile origin: rather, it is simply one of Israel's old ungrateful characteristics; that even while she was receiving showers of blessing from Jehovah's bounty she continued obdurate, thankless, wicked. Israel will never be holy until the Spirit is poured upon her from on high. Nor will this be done until Israel is recognised as the people of God, and the Lord himself has come to rule and reign. We are as conscious as our good opponent that the "knowledge of the glory of God is the privilege of Israel," but not before "the restitution of all things," and God forbid that we should entertain so low, so base an idea of the purifying effect of this privilege as to suppose that Britain is now in possession of it! This would be at once to stultify ourselves; to declare ourselves utterly ignorant of the teachings of the Bible, for when this state of blessedness is reached "*All shall know the Lord, from the least to the greatest.*" When that time comes there will be no need of armies, and no sound of war. Strife and violence shall have departed for a long and happy season. Artillery and other weapons of war will be disused articles, or converted into implements of peace and husbandry.

We entertain adequate views of Israel's present guilt; we know as well as the doctor that it is great, who rather harshly seems to gain a satisfaction from it, that he may call down vengeance upon it.

from on high ; we realise its enormity, but we also know that Jehovah is slow to mark our sins, he is a God of mercy, and of long-suffering tenderness, and endures us for a long time. He is working out his own plan, and gradually preparing us for the glory awaiting us in the years to come. Bad as our nation is to-day, it is less wicked than it was a century ago. Its ministers are less openly corrupt, and the number of them who are really devout, honest, Christ-loving men, is far in excess of what it then was. The knowledge and power of the Gospel are also far more widely spread and effectual. The number of Christ's faithful ones is to-day far in excess of what it was a hundred years ago. In a hundred ways we are less unworthy of the high position to which we have been called, and every decade brings some further evidence of the decline of evil in our nation.

But we do not look for the "Glory of the latter day" to dawn upon Israel by this slow process. It shall come suddenly, and by a direct Divine interposition. The Lord shall in some special manner visit his people and register his will within them, and they shall arise and shine, for the glory of the Lord shall be risen upon them. Israel shall then put on her beautiful garments, and appear before the King in the purity of her glorious "robe of righteousness."

JEW AND GENTILE.

A further objection urged by Dr. Bonar is that we "not merely confound the Jews and Gentiles, but we confound the Jewish and Gentile dispensations."

For my own part I never could understand the true lines of demarcation between these two great dispensations until they appeared to me through the study of this subject. I had looked in vain for definite boundaries to them in the literature of orthodox schools of different shades. Even Dr. Bonar's own volumes did not make the matter clear. I read of the "Church of the Old Testament," "The Church among the Jews," "The Church before the Advent of Messiah," as if it was one continued church right through from Abraham to the nineteenth century, and that it would proceed on through time as long as the ages lasted. By some I was taught that the "Jewish Church" had merged into a Gentile Church, and that thenceforth the "Church" would remain cosmopolitan. There was now "neither Greek nor Jew, Barbarian, Scythian, bond nor free," but all were of equal importance, the call was to all indiscriminately, the promises made to the patriarchs were now common to believers of all nations, that, in fact, there was now no chosen "nation"; but all mankind had been called to the favour of God, since the Jews had crucified their own Messiah. This seemed to be a most emphatic "confounding" of the dispensations. But yet another orthodox School of Theologians informed me that the Jews had been cast away, they had been rejected, and notwithstanding his solemn words to the Fathers, and to David, God had for ever cast away the Hebrew nation as such—that the Gentiles had now been taken into favour in their stead—although offers of grace were still held out to individual Hebrews as freely as to Gentiles, but there was no longer any Divine privilege attached to natural descendants of the "friend of God." This appeared to be another method of "confounding" the word of prophecy as well as the "dispensations."

But really how stands the case with us? Do we in reality confound either the peoples, or the dispensations of God's providence and grace?

1st. We, throughout all our books, have drawn clear lines of division showing the termination of the Hebrew polity. We have marked off with care the Scripture utterances concerning Israel's rejection and punishment. We have followed up the plain, simple teaching of the Bible on this matter of the Lord's treatment of his people, showing how it was told them centuries before, that if they fell into the sin of idol worship, they would be expelled from their land and from the favour of their God.

2nd. But we have also been careful to keep in mind, and urgently to enforce, the nature of the Divine agreement with Abraham and Isaac and Jacob. We have dilated upon the absolutely unconditional nature of that sure word of promise voluntarily made by Jehovah to the man he called "his friend," the gist of its terms being that Abraham's descendants should *for ever* be *God's chosen people*—his special vessels of mercy in the world. That no evil on their part could ever work a forfeiture of this bond between Jehovah and Abraham, repeated to Isaac, and confirmed to Jacob.

3rd. In marking Israel's decline, fall, and punishment, we have not been negligent of the boundless grace of God to a Gentile world. A "time" or certain "times" have been given to the Gentile inhabitants of the world during the period of Israel's chastisement, in which the word of salvation has been preached freely to all peoples, tongues, and nations. But those "times" are to have an end. "The Times of the Gentiles" are "to come in," and again Israel, as such, *the chosen nation*—the race of Jacob of the line of Abraham—is to come once more into special Divine favour.

Do we then confound the dispensations? Do we not rather mark them off in bolder borders than any other students of prophecy? Dr. Bonar not long ago could sing only of the reinstatement of "Judah" in the land of the fathers and in the favour of God. To him, then, the ten tribes had no existence in this respect. They either had ceased to be, or were so "confounded" among the Gentiles, that their recognition was impossible, and that "Judah" only was to be again restored to Palestine. But the clearly written lines of our authors have taught even Dr. Bonar some truth. They have given him some valuable light on the matter of ten-tribed Israel, so that now he is able to say that "the whole twelve tribes" shall be restored. So that, in spite of the faults he finds with us, we have been the means of effecting a wonderful change in his opinions. Perhaps our influence is not departed from him yet. He only wants a little more light to enable him to see that we have not confounded the Hebrew and Gentile dispensations; that all we contend for can be marked off in the strongest colours of Divine truth, and established on the most immovable foundation.

THE SEED OF DAVID.

Dr. Bonar objects that our arguments create a system which "puts a Gentile King or Queen in the place of the nation's own Messiah." Mr. R. Roberts fulminates the following—"No better illustration can be given of the pernicious tendency of this Anglo-

Israelism, than the fact than it invalidates the position of the Lord Jesus, as the promised seed of David to occupy his throne."

If either of these statements were true, it would be sufficient to overthrow that part of our argument which relates to the Dynasty of the Divinely chosen King of Israel. To put a Gentile King or Queen on the throne of Israel would be a fatal mistake. To find Israel without a descendant of David ruling it, would be to find an Israel which is no Israel at all. But to find a system which will usurp the position of the Lord Jesus, as the one Great King of Israel, and the Great Son of David, would be to cast a cloud of the blackness of darkness over our doctrines. But we do no such thing. We must not be taken for a band of mere lunatics, idiots, or men who are all dreaming. Nor will it be wise to look upon us with the cold disdain of the pompous scholar, as from the pinnacle of his Mars' Hill he looks down on a common herd of the untutored rabble. Some among us at least are men who love the Lord Jesus, and acknowledge Him the chief among ten thousand, and the altogether lovely One. Our Great Sacrifice, and only hope for purity and life : our All in All. Some of us at least have lived to study the blessed volume which is to us the one source of truth revealed by God to man ; and we not only are acquainted with its contents, but possess a reverence for its simple truthfulness, which we will not admit is inferior to that of our opponents. And while at the same time we confess our human frailties, we demand that when any man charges us with abusing the statements of that holy volume, he shall give us more than his mere assertion for it. We court a clear and bold criticism, which deals reasonably with what we advance, but we contemn the offensive epithet, and the unsupported asseveration of dogmatic arrogance.

The matter to be decided is not whether British-Israel writers differ from Orthodox Theologians and Christadelphians in their views on this question. We only measure ourselves by one standard, and that is neither a "Confession of Faith," nor a "Declaration" of tenets ; is is the *Word of God*. "To the Law and to the Testimony, if they speak not according to these there is no truth in them." We rest our case on the pure word of our Divine Master. We appeal to it alone, and shall be convicted by it alone. With it in our hands we rise superior to all creeds and systems ; and if any man by it can prove us wrong, we at once must retire, but not until that is done. "We take the Bible simply as we find it." Men build systems, and speculate upon those systems, and at last presume that their speculations are the basis of all ; and seek out passages of Scripture to justify them, while they believe themselves perfectly honest in their action. Nor can we claim to be quite free from the same weakness ; but we require that such a failing should be pointed out, and proved without opprobrious epithets. Let a man prove his assertion, and then we are willing to bear his hard names. But always let a man be judged before he is executed. We are not at liberty to punish any man until he is proved guilty.

Let us now, as briefly as possible, inquire what saith the Scripture about the Seed and Throne of David? Does it teach that that dynasty shall cease for a time to occupy the Throne of Israel, or does it teach that it shall be a perpetual, a continuously reigning dynasty? The common opinion is that although the line of David was pre-

served complete, yet for centuries the descendants of David were not a royal family. For this, however, we do not receive a "thus saith the Lord."

2 Saml., vii., 12, 15, 16, "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. . . . My mercy shall not depart from him, as I took it from Saul, whom I put away from before thee, and thine house, and they shall be established for ever before thee ; thy throne shall be established for ever."

This is the foundation upon which the promise to the house of David rests. How did David understand it? The following are his words on hearing the terms of the covenant, verse 18 :—"Then went King David in, and sat before the Lord ; and he said, Who am I, O Lord God ? And what is my house that thou has brought me hither ? (19) But thou hast spoken of thy servant's house *for a great while to come.* (25) And now, O Lord God, the word which thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. (26) "And let the house of thy servant David be established before thee for ever. (29) Therefore, now let it please thee to bless the house of thy servant that it may *continue before thee for ever : for thou, O Lord God, HAST SPOKEN IT,* and with thy blessing let the house of thy servant be blessed for ever."

David felt confident that the promise was one of a continuous, not only heirship to, but possession of, the throne of Israel. Was he then mistaken ? Was he deceived ? Was his seed after all only to possess the throne partially for a few short decades of years, and then for centuries upon centuries be deprived of the right, while some stranger ruled over the people of the Lord's nation ? David felt sure that the Lord God had given a promise that his house should *continue to reign over the people of Israel for ever.* But if what our friends imagine be correct, then David must have been wrong, for they say that there has been a long period during which no seed of David has ruled the house of Israel. But the Word says more about it, and all in the same strain.

Psalm lxxxix., 3-4—"I have made a covenant with my chosen. I have sworn unto David my servant, Thy seed will I establish for ever, and *build up thy throne to all generations.*" (29) His seed also will I make to endure for ever ; and his throne, as the days of heaven. (30) If his children forsake my law, and walk not in my judgments. (31) If they break my statutes, and keep not my commandments ; (32) Then will I visit their transgressions with the rod, and their iniquity with stripes. (33) Nevertheless, my loving kindness will I not utterly take from him (will I not make void from him, Marg.), nor suffer my faithfulness to fail (to lie). (34) *My covenant will I not break, nor alter the thing that is gone out of my lips.* (35) Once have I sworn by my holiness that I will not lie unto David. (36) His *seed shall endure* for ever, and his *THRONE as the sun before me.* (37) It shall be established for ever as the moon, and as a faithful witness in heaven."

Let us for the sake of clearness set out the several clauses in the promises of God to David and his heirs.

1st. It is a covenant made by Jehovah with "his chosen" in which God was the only undertaking party.

2nd. This covenant was that Jehovah would, independent of any conditions on the human side, establish the family of David as the Royal house over the people of Israel for ever.

3rd. The dynasty was to be through all generations. Each generation was to witness the rulership of the house of David. It was not to be a fluctuating reign, or an intermittent possession, but to be *enduring*.

4th. As *continuous* as the *days of heaven*. While the sun should continue to shine, the power of the Seed of David should continue to rule the house of Israel.

5th. This state of things could not even be terminated by the unfaithfulness of the heirs to the throne. God's word was that it should be endless, perpetual. The matter was not a question of the heirs fitness, but Jehovah's word.

6th. Unfaithfulness should not, however, escape punishment. Transgressions would be visited with the rod of correction, and iniquity with stripes.

7th. Jehovah reiterates his determination that the word to his servant should be sure—that David's right to and possession of the throne would never be made void.

8th. He hath sworn to it in his holiness, and he will not lie unto David.

9th. As the sun for permanency is in the heavens, so shall the throne of David be on the earth. Not his right and title to it only, *but his occupation of it*.

10th. As the moon is constant in the recurrence of her seasons, so should David's line be established in the Kingdom of Israel.

The man who could require more definite terms in order to prove to him the permanency of any covenant would not be satisfied with anything language could express. The most regular and permanent things of the universe are here used to illustrate uninterrupted continuation of the throne in the house of God's chosen King of Israel. The days of heaven, the sun, the moon, and God's own oath, which he has declared must be true, all given to stamp the dynasty of David with perpetual kingship. But this is not the whole of the Scriptures which teach the same thing. We find the same lesson taught with more emphasis in Jeremiah.

Jer. xxxiii., 20, 21—"Thus saith the Lord, If ye can break my covenant with the day, and my covenant with the night, that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne."

Let us take that passage of Scripture in "its plain and obvious meaning," after the advice of our opposing friends, and what do we learn from it? Simply this, that if it is not possible for man to interfere with the revolution of the earth and the light of the sun, that he should prevent the diurnal revolution which brings us alternate light and darkness, then neither is it possible that the throne of David should be vacant, or without a rightful heir to occupy it. This is the obvious meaning: commentators may have meanings for it which are not obvious. We desire just to "take

Scripture as we find it," in strict accordance with the advice of Dr. Bonar. But there is great danger in "daring" to do so ; we will be called most severely to task. With some it seems to be one of the most shocking crimes not to agree with the commentators who support their views. However, this is the plain sense of the passages quoted—David and his dynasty are the sole heirs to the throne of Israel, and so long as the people of Israel are living upon the earth David's children shall reign over them. There shall never be a vacancy in the throne, or an absence of those who own it.

Then look at the theory of our opponents. Can both Scripture and their theory be correct ? It may be shortly stated as follows :—

The Seed of David reigned as King of Israel and Judah, only for one generation, then from Rehoboam until Zedekiah over the House of Judah. Zedekiah's reign terminated with the Babylonish Captivity, and from that day the House of David ceased to rule over any part of the Hebrew nation. The line of David, however, was not there extinguished, but was carefully preserved, and their genealogies kept with scrupulous care until the birth of Christ, the Great Son of David, whose right it is to reign.

Thus leaving a gap of about 600 years, during which David's Throne was really and unquestionably overthrown and void.

If this were the only defect in their system, it were enough to shatter it, for it is a crack going right to the heart of the matter, splitting in two the entire fabric. The Bible tells us that "the throne shall continue as the days of heaven," and as the "sun" in the centre of the solar system, without which there could be no equilibrium among the other spheres revolving round it ; but all would fall out of their orbits and collapse with a terrific crash, bringing the whole of our worlds into a more dreadful state of chaotic confusion than that over which the Spirit breathed "In the beginning."

Then for nearly six centuries this centre of Israel's spheres is supposed to have been removed from its place, in spite of the declaration of the Bible. For six centuries Israel's system is supposed to have moved on without the centre of its equilibrium, without its regulating seasons ; and contrary to God's appointment ; or, to put it in what may appear to some a clearer way : God, for six centuries, altered his unalterable covenant with David. God altered his plans to suit the exigencies of the case. The Kingdom of Israel was overthrown, and the Ephraimite was dethroned, while the tribes went into banishment. So also was the Kingdom wrested from Judah, and of course the power of David was also broken. In such a case what were the commentators to do ? They were quite ignorant of any possible way in which the promise of God could be kept inviolate. This was no fault of theirs, it had been kept from them, hidden from them most completely. They were permitted to know of the overthrow, and destruction of the two Kingdoms, but were permitted to see no further. And believing they knew all about these events of the nation so far as was necessary to form a judgment upon them, they deemed it proper to formulate a plan, or system, about the Throne and Seed of David. They knew that to Judah it was promised that a lawgiver should not depart from him until Shiloh came ; yet they

believed that such a sad catastrophe had happened centuries before the coming of Shiloh, the Great King of Israel.

Jesus Christ was truly born "King of the Jews." He is the heir to the Throne of Israel, Great David's Greater Son. And some of our friends contend that now, while Head of the Church, He is also on the Throne of David; that He occupies it now in a spiritual sense. Some in fact go so far as to say that Jesus Christ is the rightful heir to this throne, yet He will never more be seen on the earth, that the Throne indeed has been, with Christ, transferred to heaven. While, however, Mr. Roberts does not fall into this error, he flounders in one no more intelligent. He believes that one part of the Covenant has collapsed for a time, while the other remains. "The House of David was preserved in existence till Christ was born. Thus has been fulfilled the Divine purpose that David should 'always have a man to sit on his Throne.' His *Throne is for a time in the dust*, but a Son lives who shortly comes to raise it *from the dust*, and build again the tabernacle of David that is fallen." It is so easy to get over difficulties when we can so conveniently set aside one half of a prediction; and by a circuitous route show that the other half is fulfilled. Does he not know that a half-kept Covenant is wholly broken. If God has kept one-half of it, we may depend upon it He has not "suffered the other half to become void." Allowing Mr. Roberts to be correct, it must now be nearly 2500 years since the Throne of David fell into the dust. In his zeal for the maintenance of his system, Mr. Roberts forgot that the "Throne" had as much to do with the Covenant as the "Seed." Moreover, how absurd it is for a man to write that the Divine promise was fulfilled "that David should always have a man to sit on his Throne," when in the next line he writes that although the men were there *to sit* on the Throne, there was *no Throne* for them to sit upon. What a mockery is such a method of treating the word of Divine prophecy!

There is positive evidence that the Seed of David was carried into Babylon, and that there it propagated the line of Messiah. But that does not destroy the evidence for the existence of another family of the Seed of David. Remember it was not said that only the Seed of David in the line of the Messiah should be kings in Israel, although some would probably like to tie us to that proposition. But as Scripture does not we shall cast their cords from us. Speaking of the Hebrew nation, we cannot say that Christ has during this present dispensation been its King in the sense that David's children were to be its kings. So that if from historical evidence we can learn that any children of David have in any place reigned over a portion of Israel, and that a Davidic dynasty is still ruling over a section of the people, we are at liberty to read in that a fulfilment of the magnificent promise made to that Royal house by the immutable Jehovah.

Mr. Roberts stultifies himself by the method he adopts in his endeavour to destroy the arguments put forward in favour of the daughter of Zedekiah perpetuating the line of David. He says— "But even if the legends were true (concerning the Prophet Jeremiah and the Eastern Princes) it would not help him (Mr. Hine), for blood descent is counted by the male line." If this be so, what then becomes of the Lord and Saviour of the world? and what of his title

to the throne, for he came only of the female line? He is only a son of David by the female side, yet he is the most perfect son of David, and the only heir to the throne of his perpetual and glorious kingdom.

THE MEASURING LINE.

Mr. Wilkinson is scandalised by the use made of the passage contained in Deut. xxxii, 9—"Jacob is the lot of his (Jehovah's) inheritance"; and he remarks, "Now, 'lot,' or חבל (*chevel*) is correctly translated 'measuring line'; yet the lot, or measuring line, merely describes the boundary of a possession, whether of a tribe or a nation; but the author (Mr. Hine) has applied it to England's having a line of colonies encircling the globe. This is preposterous."

Really it appears to be a matter of little moment whether Mr. Hine is absolutely correct in this application or not. Mr. Wilkinson certainly concedes all that need be contended for from the passage. The Divine statement is one of the utmost importance in the decision of this question; and Mr. Wilkinson's admission casts it into our scale. "The Lord is the portion of His people." It is not the land of Palestine that forms the chief features in their lot. The noblest part of their inheritance is "*the God of their Fathers.*" This is *their portion in chief*, and the land goes with it. But then we get the reverse of the picture in the succeeding sentence. "Jacob is the lot (measuring line or boundary line) of Jehovah's inheritance." As Jehovah was the portion of Israel, so Israel was the one selected people of Jehovah. He had not chosen any other people. He had rejected all other families of the earth, and made Israel's children his elect. They were the boundary, the extent and limit of God's people. They were his special choice, his inheritance. The full force of this only comes out when we take the whole of the passage in which it is found into consideration, verses 7-12—"Remember the days of old; consider the years of many generations; ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the peoples according to the number of the children of Israel; for the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and a waste, amid the howling of a wilderness. He compassed him about, He tended him, and kept him as the apple of his eye. As an eagle which stirreth up her nest and nestles on her young, so He spread abroad his wings, He took him, yea He bare him on His feathers. The Lord alone did lead him, and there was no strange god with him."

It is a paragraph intended to set forth in the strongest light possible the fact that God claimed no people on earth but Israel, and they constituted the *boundary line of his inheritance* among the families of Adam. When this is taken along with the passages which clearly set forth Israel's spreading over the entire face of the earth, then we understand what is the extent of this measuring or boundary line: it must at least be a belt round the land surface of the habitable globe, probably something more than that which our objector designates "preposterous!"

"It might fairly be asked," says Wilkinson, "why take all the Anglo-Saxons from all countries, and crowd them into Palestine? Even if Palestine would hold them, why should the Anglo-Saxons—nations and colonies—be taken bodily into Palestine? and who are to have the colonies they would leave?" And in another place he says—"It is pleasant to contemplate Israel restored, multiplied, and blessed, willingly going forth to bless the nations, but a rather uncomfortable thought that Anglo-Saxon nations *are also* to crowd into Palestine."

He is not, however, called upon to contemplate the "Israelites restored, multiplied, and blessed," and *also* the Anglo-Saxons crowded into Palestine. This is merely a creation of his own fertile imagination. We never found such a state of things suggested in British Israel writings. We have nothing to do with Israel restored, and *also* the Anglo-Saxons. It is on the proof of the British race *being* Israel that we speak of their restoration, nothing else. If the British are not Israel, then they have nothing to do with Palestine. But if they are Israel, then they rightly inherit Palestine along with the House of Judah.

If, however, for a moment we suppose that the Anglo-Saxon race is too populous to find room in Palestine, do we by this supposition give Mr. Wilkinson any advantage? If, as he seems to admit, there would not be room for the whole of the Anglo-Saxon people who now may be put down roughly as *about a hundred millions*, where will he find room for that nation which is to be "*as the dust of the earth* for multitude"? When we argue from Scripture authority that Israel's return is not to be complete and entire, Mr. Wilkinson tells us we are wrong, and that every son of Jacob must go and dwell in Palestine; he refuses to accept the Scripture which shows a provision for a representative restoration; and then perhaps, through seeing his difficult position, he tries hard to get rid of the other, which affirms the immense number of Israel's people prior to this restoration. But if, for the sake of argument, we have allowed his objection to the Anglo-Saxon race, and once more permit him to set aside for his own purpose the plan of representation, we must mark somewhere the limits of our accommodating concessions, and we do it at the passages declaring Israel's innumerable multitudes. We insist upon holding before him the words of Jehovah to the Great Patriarch in Gen. xiii., 16—"I will make thy seed *as the dust of the earth*; so that if a man can number the dust of the earth, then shall thy seed also be numbered." And also the Divine announcement found in Hosea i., 10—"Yea, the number of the children of Israel *shall be as the sand of the sea which cannot be measured nor numbered*. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for Great shall be the day of Jezreel." "But," says Mr. Wilkinson, "this increase is only after restoration." Well, suppose we admit it. What then? Will that enlarge the capacity of the land of Israel? Is that land capable of holding so great a people as that announced in these two passages of Scripture? If not, then what is our opponent to make of his case? The people are to be of unprecedented numbers for an ethnic nation.

Moreover, if he can satisfy himself that there will be room within the "Land of the Patriarchs" for so great a nation, why need we despair of the comfort of the Saxon race were it to be placed in that Land of Promise? So far the Saxon people can quite easily be numbered, and therefore will not for some years yet reach the numbers which Israel is to attain.

That any provision has been made for this marvellous increase beyond the limits of the little "Land of Canaan" is not allowed by Mr. Wilkinson, although he admits the great and populous condition of the people in the future. He maintains that all their families are to reside in what we call Palestine, even although they shall far outstrip the millions of India and China! To him the old land must be made to hold them; they must be packed together in that small area. He recognises no need of extended territory with increase of population. He ignores the Scripture idea of breaking forth on all sides, as the families of the people grow larger and more numerous. He seems to believe that the nation might increase to any imaginable extent, and yet remain confined in that one country, not much larger than one of England's largest counties! Such is his "notion" of the highest degree of earthly blessedness! In fact, to be within Palestine is, with him, the only, true condition of bliss, and to be out of Palestine is unmistakable evidence of the curse unremoved; and so he argues Israel under the curse, is Israel out of Palestine, while Israel blessed, and enjoying Divine favour, can only be Israel in Palestine.

But Palestine will only be capable of holding as many people as it has room for, and if *a hundred millions* of Anglo-Saxons would over-crowd it, we may be sure that the seed of Rebecca, which is prophetically spoken of as *thousands of millions*, will be quite out of the question, and that the seed of Abraham, which was to be like the "dust of the earth for multitude," would be quite as uncomfortable when "crowded into Palestine" as the "Anglo-Saxon nations and colonies" would. Mr. Wilkinson has therefore said too much; his own argument stultifies his conclusions. The Bible is, however, consistent. In Isaiah x., 22, we read "For though thy people, O Israel, be as the sand of the sea, *a remnant of them shall return.*" And in keeping with this statement Jeremiah iii., 14, instructs us thus—"Turn O backsliding children, saith the Lord, for I am married unto you, and *I will take you one of a city, and two of a family, and bring you to Zion.*" Every tribe, and every family in each tribe, shall be represented in that return, but they shall not all be taken up to the "Holy Land." Such is the Divine plan, and it is the only plan consistent with wisdom and beneficence. Yet our good opponent denies it, and endeavours to throw ridicule upon it!

There will be no giving up possessions, no forsaking of valuable colonies, no diminution of trade and commerce; but a constant acquisition of fresh domains, a steady increase of trade, and expansion of commercial relations. This great and ever-increasing people must have place as well as power.

THE HORN OF THE UNICORN.

Mr. Wilkinson is very disingenuous in his remarks under this head. This champion of truth, and guardian of weak-minded

Christians, has rather distorted the facts he set to work upon in the interest of that Divine attribute. And instead of taking the Scripture upon which the argument is based, and showing in an argumentative way that the deductions drawn from it are false, he selects some others by which he supposes he can succeed in representing the matter to his own fancy. He refuses to produce in his pages the passage concerning the "Horns of Unicorns," and tries to raise a false issue by quoting Ps. xliv., 5, "*Through Thee* we will push down our enemies." Having quoted this, he queries thus—"Can the English seriously tell the God of Israel that *through Him* they have destroyed, or pushed into corners, various Aborigines?" He seems for the occasion to have forgotten that Jehovah is in all matters the disposer of issues, and although we would not in all cases presume to say that God had caused the quarrels which have led to these colonial wars, it must not be forgotten that none of these things happen without God's over-ruling providence. And even if we have not always taken Jehovah as our shield, He has declared that "Israel is his battle axe and weapons of war, with which he will break in pieces the nations."

But the passage which has given rise to the argument is one of a very definite character. (Deut. xxxiii., 17) "Glorious is the firstling of his bullock, and his horns are like the horns of unicorns, with them shall he push the peoples altogether to the ends of the earth, and they are the *ten* thousands of *Ephraim*, and they are the thousands of *Manasseh*." It will be observed that this is said of the same part of Israel to which was given the promise of an immense progeny. To the tribe of Joseph was allotted the privilege of becoming the multitude of nations. And this verse seems to point out how these multitudes are to break away from their central stem, causing the inhabitants of the "coasts of the earth" to fall back before them, and make way for the requirements of Jehovah's chosen race. At the present time this is most clearly characteristic of the British, as it has never been of any people in the history of the world. Wherever we go whether in peace or in war, the same result follows, none of our colonies are ever abandoned. Perseverance and tenacity are chief traits of character in our people; and before them all obstacles fall prostrate, or retreat into distant parts. We are "pushing the peoples altogether to the ends of the earth," and no other race has ever done it. Yet we, commercially and politically, treat the aborigines with more consideration and justice, than any other great nation has ever accorded in countries over the natives of which they have gained dominion. It is not necessarily our military power that does this. The "horn" is not the symbol of strength in war alone; it indicates power and general superiority in whatever way it may be exercised. It is not by our skill in arms alone that we are pushing the peoples in this manner; but by our general superiority in our physical constitution, in our intellectual capacity, in our political and commercial shrewdness, as well as by the fact that in a very few battles we are able to show them their inability to cope with a foe so well and perfectly equipped.

How comes the Royal Standard of England to bear upon it nine lions and a unicorn? The lion is representative of the patriarch Jacob, and was the sign of the chief family in the nation—the royal

upons. There are *nine lions*—nine sons of Jacob—as if young lions, but only *one unicorn*. Thus in all seeming to represent *ten families*, among whom one is the family whose ensign is the unicorn—Joseph or Ephraim. See Deut. xxxiii., 17, Micha v., 7.

How is it that on our national coat of arms we have a lion and a unicorn? Are these things without meaning? If not, what is their significance? What can be the origin of these singular figures? Neither the lion nor the unicorn are animals found in the isles of Britain; then they must have originated in some event in the history or traditions of the people anterior to their arrival in the isles. Ephraim is the only people in history associated with this animal: and the lion is most surely the emblem of the royal house of the Hebrew people. We cannot find any other reasonable source from which they could originate. When our friends can supply a more probable theory, we shall be prepared to consider it. We look upon it as a representation of the Kingdom of Ephraim, or the Ten Tribes, ruled over by the royal house of Judah. The dominion belongs to the line of David, while the power and action lies with the people of Ephraim. How very beautifully this is illustrated, moreover, in the institutions of the Empire. The crown alone belongs to the house of royalty—the lion who is able to govern only by the expressed will of the people—the power still lies in the Horn of the Unicorn. They have ever been jealous of their power, and have steadfastly resisted its usurpation by the crown. Never was this power more effectually shown than at Runnymede, where the unicorn forced the endorsement of *Magna Charta* by the imperious King John. In no other nation are the two powers of throne and people so equalised.

"THAT NATION ONLY."

On page 23 Mr. Wilkinson is at great pains to prove that Judah and Benjamin alone are entitled to be called "a nation." He writes, "Haggai and Malachi, who prophesied after the return of Judah and Benjamin, both designate the Jews a *nation*."

"Haggai pronounced unclean 'this people and this nation' (ii., 14); and Malachi (ii., 9) says, 'ye have robbed me, this whole nation.' The same term is used frequently in the New Testament: 'He loveth our *nation*' (Luke vii., 5); 'Romans shall come and take away both our place and *nation*' (John xi., 48); 'Prophesied that Jesus should die for that *nation*, and not for that *nation only*', (John xi., 51, 52)" &c.

It was quite superfluous for Mr. Wilkinson to put himself to so much trouble to prove a proposition which no one denies. But as he has brought forward the subject of "this nation," we may as well spend a few minutes over it, and learn what there is to be gained to our side of the argument from it. For the sake of the great principle which prompted him to write, it is a pity Mr. Wilkinson did not see his way to complete the extract from John xi., 51, 52. Of course I must own that the whole passage would not be so favourable to his notion, but when a man has no purpose to serve but the simple truth, he can afford to allow his opinions to bend to facts. It is only when a man's reputation depends on the tenacity with which he maintains his opinions, in spite of all opposition, that he is forced to throw a

covering over some portion of the truth. Our friend is much displeased with Mr. Hine for not making sufficiently complete quotations, yet when his case seems to gain by a slight withholding of part of a sentence he has no objection to follow the example he so severely reprobates. The words of those two verses are the following, with which I quote the context from the 47th verse.

Then gathered the chief priests and the Pharisees a council and said—"What do we? for this man doeth many miracles: if we let him thus alone all men will believe on him, and the Romans shall come and take away both our place and nation." And one of them name Caiaphas, being the high priest that same year, said unto them—"Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." This he spoke not of himself; but being high priest that year he prophesied that Jesus should die for that nation; *and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.*

This passage is almost a parallel to x., 16, where Jesus says—“Other sheep I have which are not of this fold, them also must I bring, and they shall hear my voice; and there shall be one fold and one shepherd.”

In the study of the New Testament there should be no misconception regarding the part which Israel has to enact in the Divine plan of human affairs. Some may consider it far beneath the Christian position to stop to investigate mundane matters; but to my mind it appears that if the Holy Spirit considered these things worth communicating to man, they cannot be insignificant. Some tell us that our “conversation” should “be in heaven”—that we have no portion in earthly things, for all our hope is in Heaven, and those truths of the Bible bearing upon a glorified earth are not by a very important degree so interesting, useful, and helpful to them as are those which speak of the spiritual affairs. There always seems to be a smallness and personal selfishness about the man who is interested in nothing but his own future, which is deserving of censure. Had we not been intended to know something of the world’s future, depend upon it there would have been no such thing as prophecy. Since therefore we find the Bible full of prophecy, it is our duty as well as our privilege to look into it, and endeavour to understand it to the best of our power.

The great events of the future history of mankind all centre in the people of Israel; therefore to ascertain what the outline of that nation’s history shall be is one of the purposes for which we are supplied with the prophetic chapters of the Bible.

These events are not to be looked for as radiating from the Jews alone. Jesus died not “for that nation only,” but “*that he should gather together in one the children of God that are scattered abroad.*” On the Evangelical Christian hypothesis those never can be “children of God,” who are not washed in the precious blood of the Saviour. But it seems that there are some *black sheep*, even among those whom Christ calls his own. He had some wandering sheep, some prodigal children, who were not among the Jews; yet he considered them his. He had not entirely cast away those wanderers “out on

the mountains cold and bare." He was preparing for their gathering. He was ready to go after them and bring them in, "that there might be one fold and one shepherd." If they were his sheep, if they were "children of God scattered abroad," they cannot have been those we speak of as Gentiles. Jehovah never counts them his children. He is said never to have "borne rule over them," while the children of Israel under all circumstances are his peculiar care, for he promised to "keep them as the apple of his eye." We have no authority to speak of Gentiles as "scattered abroad," while that is the exact circumstance in which we find Israel of the dispersion. Hence in John xi., 51, 52, it is Israel of the ten scattered tribes that is spoken of, and not promiscuous Gentiles. Consequently the reference is not to the extension of the Church of Christ among the Gentiles, but to the re-gathering of the wandering tribes of Jehovah's own people "beloved for their fathers' sakes."

A most important passage in reference to this question of the nation appears in Matthew xxi., 42-44.

"And Jesus saith unto them, Did ye never read in the Scriptures 'The stone which the builders rejected the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes'? Therefore, I say unto you, 'The Kingdom of God shall be taken from you, and given to A NATION bringing forth the fruits thereof.'

"And whosoever shall fall on this STONE shall be broken, but on whomsoever it shall fall it will grind him to powder."

So that it is evident that if there was a people in Palestine entitled to be called *a nation*, so there must have been people not in Palestine who were called the "children of God," and that also there was A NATION, which was not "the Jews" to whom the Kingdom of God would be transferred when it should be taken out of the hands of those unfaithful servants who slew the son of the Lord of the Vineyard. This conclusion follows inevitably, if we accept the plain and obvious meaning of the words as we find them written. It is only by twisting them about, by construing and misconstruing the words that any other meaning can be supposed attachable to the words of the Lord. How can it by any means refer to the Church of Christ? Does the Church fall upon men or nations and break them? Nay: rather does it not enter in as a still small voice and heal, and build up the previously tottering state? Where is the instance of the Church grinding to powder those on whom it fell? Is not such a thought absolutely contrary to the fundamental idea of Christianity? The Church is an institution of "peace and goodwill." A healer of breaches, and a fortifier of the weak. But this nation, to whom was to be given the "Kingdom of God," is to be existent, while the Jews are *deprived of the kingdom*; while Judah is suffering her years of punishment this nation is to obtain "the kingdom," and show her power among the nations of the earth in the manner described. That this must be during Judah's years of outcast condition is of course unquestionable, for when restoration takes place Judah will share the kingdom; it will then be re-given to her, and she shall, along with the other nation, become the possessor of the kingdom.

Then what follows? No prophetic student believes that the time when Judah shall return to Divine favour is more than a century in the future, many think it less than half a century. Then, what of the words of Jesus? Are they accomplished or are they still unfulfilled? If fulfilled, then there must to-day be a NATION to which "the Kingdom of God" has been given. There must now be a nation to meet the description of the "Stone" mentioned above. The "Church of Christ" cannot do it; nor could the Church be spoken of in the Greek as (*εθνικός*) a nation. It is not a nation in any sense of the word, least of all can it be called by a word which has always been used to point to common family origin—an *ethnic* race. Then where is the nation which is evincing her crushing, grinding power? Where are the people who are most emphatically the possessors of the "Kingdom of God?" Let the reader's conscience answer.

"CEASE FROM BEING A NATION."

The Rev. J. B. Clifford is very much disturbed, and even shocked by the use made of Jer. xxxi., 36, where Jehovah, referring to the perpetuity of the sun and the moon as ordinances of the heavens, says—

"If those ordinances depart from before me, saith the Lord, the Seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the Seed of Israel, for all that they have done, saith the Lord."

He tells us that we err in believing this to be a statement to the effect that "Israel shall never cease from being a nation," or of Israel's continued nationality. His opinion is that the passage means just "although Israel shall cease from being a nation . . . it shall not be for ever." He continues to enforce his notion by the sentence—"As a matter of historical fact, Israel did cease to be a kingdom." He forgets that the words *nation* and *kingdom* are not at all synonymous. Our friends of America would be displeased at being called a *kingdom*, while they pride themselves on being a *great nation*. The people of France have now for twelve years ceased to be a *kingdom*; but that has not destroyed their *nation*. There is no necessary connection between the possession of a King or Sovereign and being a nation. Some of the noblest nations of history have made themselves famous before they were ruled by a king. Israel was a nation many years before it became a kingdom. And Israel might for that matter have continuall to be nation without being a kingdom in the common acceptation of that term. But Mr. Clifford seeks by Scripture quotations to strengthen his case. "Isa. vii., 8, had predicted within three score and five years shall Ephraim be broken, that it be not a people." But does this mean that their nationality should be actually destroyed? To show that this is so, he quotes a passage to prove that "Ephraim should be *utterly quenched*." But Mr. Clifford should remember his own definition of this Saxon word *utterly*—it does not in his view of philology mean *absolutely*, but only *nearly*. But when so able a scholar, and aged a critic as our friend comes forward to destroy an opponent's position, he should be careful as to where he places his feet. It is

dangerous to tread on shifting ground, lest a slight touch may carry the slipping foot into the ravine below. Possibly, however, he did not know that, for two reasons, the words he quoted from Isa. vii, 8, were unsafe for him to build upon ; but if not, he should. Let an advocate of Britain's Israelitish origin indicate those two reasons for his benefit. 1st. The margin points out that the words "that it be not a people" may be read "from a people." Thus giving an entirely different cast to the thought of the verse ; and the passage quoted by Mr. Clifford would then read, "Ephraim shall be broken from a people." 2nd. The whole of verse 8 is regarded as an interpolation by many commentators, a class of men for whom our opponent entertains a very high respect. Some of those who reject this verse are Gesenius, Hitzig, Ewald, Bleek, Knobel, and Kuenen. So Mr. Clifford stands on very insecure ground while placing that buttress to his fabric. He seems to have had some misgivings as to his foundation, and proceeds to fix another support which he brings from 2nd Kings xvii., 18—"The Lord was angry with Israel, and removed them out of his sight." "That is," he proceeds to comment, "they were not 'before him,' 'there was none left but the tribe of Judah only.'" "So Israel was carried away out of their own land to Assyria unto this day." So that the consummation of the whole matter lies in this last quotation—and is not that Israel ceased to be a people exactly—but that they were deprived of their national free privileges through expatriation. Jehovah cast them out of their country, and disowned them. Yet their continuation was a certainty, for, as Mr. Clifford remarks, their punishment "shall not be for ever." And after all Israel did not cease from being a nation ; for unless her pure nationality, &c., her patriarchal blood, is preserved she must cease to be Israel, and then an Israelitish restoration becomes impossible, and Jehovah's promise to Abraham is void and frustrated.

But even if it should be contended, that in the usual sense of the word, the Kingdom of Israel, or Ephraim, did cease to be a nation at the time of the Assyrian invasion and captivity, what about the remaining portion of the "Seed of Israel," which constituted the house of Judah ? That surely remained a nation, at least up until the destruction of Jerusalem by the Romans. So that the overthrow of Ephraim cannot be looked upon as the overthrow of the Hebrew nation, or the withdrawal of national rights and privileges from the "Seed of Israel." For remember the passage does not specially limit itself to Ephraim-Israel, but to the whole seed of the Patriarch whose name was Israel.

Now, since it is plainly evident, from what is stated in other chapters, that at a very early period the Children of Israel had established themselves in Britain, as a people, more particularly in Ireland, where a king of the line of Dan, on the father's side, and of the line of Judah and David, on the mother's side, ruled over them ; there was therefore a Hebrew nation, or as we might put it "a nation of the Seed of Israel," existing in the Isles of the West, centuries before the Jewish kingdom, or nation, was driven out of Palestine. Let it be carefully observed that this far-off "nation of the Seed of Israel" was in the full possession of all national rights. They were suffering no disabilities such as the Jews were forced to

endure. Moreover there was also another, and a powerful, "nation of the Seed of Israel," during the same period, in the land of the Greeks, enjoying the full powers and privileges of an independent nation, and known as the Lacedæmonians. If therefore our opponents require a King or Sovereign to constitute a nation, we are not at a loss, for our plan shows sufficient evidence of the existence of all the institutions which go to mark out a nation, in full working order—an unbroken line right on from David till now. It is evident that the "Seed of Israel" has never been without a monarch of its own blood to sit upon its throne, and sway its sceptre. Hence it is simply contrary to fact to say Israel has ceased from being a nation.

Such being the facts connected with Israel's history, let us once more look at the passage under discussion.

"If those ordinances depart from before Me, saith the Lord ; The Seed of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord : If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off ALL THE SEED OF ISRAEL, for all they have done, saith the Lord."

What else is the "plain obvious meaning" of this passage than just this—As the ordinances of the sun and the moon are ever enduring and stable, so that they are permanent parts of the great universe, which cannot be shaken, or disturbed, so is my covenant with the Seed of Israel, and so secure is their position as "a nation before Me for ever"; for as it is impossible for the illimitable expanse of the heavens to be measured by man, or for the interior of the earth to be surveyed by him; even so it is impossible that Jehovah should cast off all the Seed of Israel. It seems to resolve itself simply into this form—So surely as the sun and the moon are perpetual ordinances in the heavens, so also shall the Seed of Israel remain under My care for ever. It requires the ingenuity of commentators to convert it into any other form by some disingenuous method.

THE TEN TOES OF THE IMAGE.

Some of our opponents, contend "Britain cannot be Israel, because she is one of the Ten Toes of the Great Gentile Image seen in Nebuchadnezzar's Dream. At the fall of the Roman Empire, it was divided into ten kingdoms, of which Britain was one. If then Britain is a Toe of the Gentile Image, she must also be Gentile, and not Semitic Israel."

To this it may be answered—

1st. *We have no warrant for regarding the Toes of the Image as separate Kingdoms.* No one contends that because the two arms terminated, or are supposed to have terminated, in ten fingers, therefore the Medo-Persian Empire represented by that part of the image was divided into ten kingdoms, at its collapse. And although the Grecian, or Macedonian Empire, was divided into four parts by Alexander, we find no provision made for it in the formation of the image. We are quite aware that the Roman power originated in one united nation, and continued so until the climax of its greatness, yet the image, if taken in its parts, shows it to have commenced in two parts, for only the legs represent the iron kingdom. Consequently it is not in

keeping with the meaning of the vision to look upon the limbs as divisions in the various kingdoms, and there being no direct authority for the toes to be used for such a purpose, we are entitled to dispute the justness of the proposition.

2nd. *By examining the passage we shall notice that the toes are always spoken of as part of THE ONE KINGDOM, composed of iron and clay.* In verses 33 and 34 the *feet* are mentioned without any notice of the toes. "His legs of iron, his feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its *feet*, that were of iron and clay, and brake them in pieces." So little notice is taken of the toes, that they do not appear to have been observed by the dreamer, except in so much as they were necessary parts of the feet; they evidently had no separate and independent significance to the Monarch of Babylon. Even in the interpretation of the dream by the Prophet in verses 41 and 42 there is no more importance attached to them. "And whereas thou sawest the *feet and toes*, part of potters' clay and part of iron, the *Kingdom* (in the singular) shall be divided; but there shall be in it the strength of iron, forasmuch as thou sawest the iron mixed with miry clay; and as the toes of the feet were part of iron and part of clay, so the *Kingdom* shall be partly strong and partly brittle." Is there in this any authority for speaking of the *toes* as the representatives of *ten Kingdoms*? The word *ten* is not so much as mentioned. Doubtless we may correctly infer that there were *ten toes* on the two feet, but it is left to our inference; and it seems a most absurd thing to establish a doctrine on a mere inference. There is reason and cause for regarding the feet as Kingdoms differing from the legs, for while the legs are composed of "iron," the feet and toes are of "iron and miry clay." But still the feet and toes are composed of the same materials, and necessarily form but the one power.

3rd. *The wording of the verses shows clearly that the toes are not so many Kingdoms.* Verse 41 speaks of the feet and toes as forming one Kingdom—"The *Kingdom* shall be divided," verse 42, "So the *Kingdom* shall be partly strong, and partly brittle." This gives no liberty for speaking of a division into *ten Kingdoms*. The *Kingdom* is to be divided, it is true, but even when divided we find it still the *Kingdom*; it is a divided *Kingdom*, but not a *Kingdom* split up into several independent *Kingdoms*; it still retains a unity in its division.

4th. *The miry clay and iron are the symbol of division, and not the toes in which the feet naturally terminate.* This is apparent from verse 33—"His feet part of clay, and part of iron." These are two materials which would not become cohesive; they would not unite in one common substance. So the 41st verse proceeds to explain—"And whereas thou sawest the feet and toes, part of potters' clay and part of iron, the *Kingdom* shall be divided." The feet and toes are positively the *Kingdom*, while the dividing is due to its uncongenial elements—clay and iron. Verse 42 makes this still more evident—"As the toes of the feet were part of iron and part of clay, so the *Kingdom* shall be partly strong and partly broken" (or brittle). As iron is strong, and clay is brittle, so shall this *Kingdom* of the feet and toes be. The next verse confirms the whole of my remarks.

"Whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another (this shall not cleave with this) even as iron is not mixed with clay." The division line is that which lies between the iron and the clay, and has nothing to do with the natural division of the feet into toes. It lies in a difference of elements, or constituent properties, a diversity of nature, not in natural development.

Barnes, commenting on verse 41, says—"The Chaldee is 'of them clay of the potter, and of them iron'; that is, part is composed of the one material, and part of the other. The sense is, not that the feet were composed entirely of one, and the toes of the other, but that they were intermingled. There was no homogeneousness of material; nothing in one that would coalesce with the other, or that would be permanently united to it, as two metals might be fused or welded together, and form one solid compound. Iron and clay cannot be welded, and the idea here clearly is, that in the empire here referred to, there would be two main elements which could never be made to blend. It does not necessarily mean that there would be an open rupture—an actual separation into two parts, but that there would be such a diversity in the internal constitution that, while there would be the element of great power, there would be also an element of weakness; there would be something which could never be blended with the element of strength, so as to produce one harmonious and homogeneous whole."

5th. *The notion of the toes being ten Kingdoms is therefore only a presumption, borrowed from the beast with ten horns, in chapter viii., v. 24, and from Rev. xii., l., where the ten horns, in each case, evidently represent kingly powers.* Throughout Scripture the "horn" is the symbol of dominion, and Dan. vii., 24, makes the distinct assertion that "the ten horns are ten kings that shall arise." But we must carefully mark the difference between the reading and designs of Dan. ii. and vii. Daniel's Dream is not a counterpart of Nebuchadnezzar's night vision, and we must avoid confounding them. The ten horns seen by Daniel on the head of the fourth beast, are said to be *ten kings*. But the number of the toes on the image is not so much as stated, much less are they used to symbolise *ten Kingdoms*. It must have been on the assumption that there was some relation between the "toes" of the image and the "horns" of the beast, that the toes came to be regarded as the representatives of so many kingdoms. A careful reading will however satisfy any intelligent man, that there is no connection, or relation, whatever between these two symbols.

6th. *Our conclusion therefore follows, that there is no evidence to sustain the contention that Britain is one of the ten toes of the Great Gentile Image.* And if it be correct that the Roman Empire was divided into ten Kingdoms at its dissolution, that significant fact has no bearing on the point at issue. The division in this last Empire is clearly shown not to be in the development of the toes, but in the interual constitution of iron and clay, which would not resolve into one solid constituent. The toes are not Kingdoms, but are natural parts of the feet, being composed of the same materials, which are taken by the commentators to mean that the Kingdom of the feet must have been composed of two elements native and foreign. This

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did not characterize the Kingdoms which arose on the fall of the Roman Empire, for they were, for the most part, ethnic communities, simply resuming their independence, after being freed from the Roman yoke. So then they were not the toes of miry clay and iron, but something not noticed in the vision, which it is beyond the scope of this note to elaborate.

LENDING TO MANY, BUT BORROWING OF NONE.

Mr. Wilkinson tries to be sarcastic over this by designating it "stock-brokering." Well, the Great Napoleon also affected to put our nation into contempt by calling us a "Nation of shopkeepers." He spoke a plain truth. Trade, commerce of all kinds, comes naturally to our people, and while we taught the master of Europe that we were no less capable on the battle-field than at the desk or behind the counter, we have also demonstrated to the world that we can be both tradesmen and soldiers, both money brokers and diplomatists. It is true that notwithstanding the vast extent of our Empire, when compared with that of Rome, we live not by the tribute paid us by conquered nations, but by our own industry. Wherever we go, our first attention is turned to placing the soil of the land under contribution to our wants, instead of levying a tribute from the native population. By our trade, industry, and commercial enterprise, we have, as a people, been enabled to collect an enormous amount of wealth. The land which, in Divine Providence, has become the Home-seat of our Empire, is so rich in minerals that its wealth is almost without limit. Our colonies also have proved immensely rich in products. The treasures of the earth have been opened to us in a most liberal manner, while we have also been gifted with a knowledge and skill in converting them into the most useful channels for the supply of the world's wants. By these means we have laid the civilised world under obligation to us, and have become wealthy by the transactions.

Many of the nations, in order to carry on their existence, have been compelled to borrow money, and ours was the market to which they naturally applied. Their wants have been supplied out of our stores, and the result now is that we have no less than *twenty-nine* nations in debt to us! Representing a sum of something like 2000 millions sterling, lying at interest at an average of 6 per centum per annum, and yielding a yearly income of 120 millions sterling! Now it so happens that the Bible says of Israel that she shall "Lend unto many nations, but shall not borrow" from them; and this incident in British history is a complete fulfilment of that promise made to Israel. But, say our opponents, "this was conditional on Israel's obedience." Against which sentiment we willingly offer no objection, for we have in a previous part shown that Israel must even now be in a state of obedience. That many years before the time of her national restoration to Palestine, Israel must be a God-fearing people; and this is one of the marks by which we point out Britain as the modern representative of Ancient Israel. Britain being Israel then, the matter of obedience or disobedience is not in the question; or, rather, Britain being a nation following the Divine forms of law and religion more completely than any other on the face of the wide globe, we see in this fulness of her basket and her store another clear evidence that the words of Divine prophecy refer to her in Deut. xxviii., 11, 12—"The Lord shall make thee plenteous in

goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground. And the Lord shall open unto thee his good treasures, the heaven to give thee rain unto thy land in his season, and to bless all the work of thy hand, and thou shall lend unto many nations, and thou shalt not borrow." This will doubtless be more conspicuously true of United Israel and Judah after restoration and acknowledgment. But it is eminently true of Britain to-day. She is plenteous in goods, more than any nation ; she is more plenteous in *reproductive energy* than any other nation ; she has had more of God's *good treasures* opened to her than any other nation ; of her only can it be said, she *lends to many nations*, yet does not borrow from foreigners. Mr. Wilkinson may sneer at the comments upon the facts, but he cannot dispute that the statements are true. If our comments are imprudent, and our opinions wrong, let Mr. Wilkinson correct us in logical form, and be not content with mere denunciation.

CIRCUMCISION.

Mr. Wilkinson supposes that wherever the descendants of the Ten Tribes may be found they must still be observing the rite of circumcision ; for, he says in a note to his second edition, "We might ask our opponents if Anglo-Saxons be Israelites, naturally and nationally, what has become of circumcision, neglect of which cuts them off from their people?" From such a question being submitted one would suppose that its proposer was ignorant of the facts of the case to which he refers. He points out, as in his mind an objection, that which should rather be accepted as a confirmation. If "the neglect of circumcision" would produce this effect, then we find in it a fulfilment of prophecy. Was not Israel cut off from her covenant with Jehovah? Was Israel not disowned? Was she not divorced and expelled from Jehovah's Land ? (see Isaiah 1, 1 ; Jer. iii., 8 ; Hos. ii., 2.) Yet Mr. Wilkinson objects to our case, that if what we say is true then Israel was "cut off," that is, he finds an objection in the fulfilment of prophecy ! Does not Paul (Rom. xi, 15-21) affirm as a historical fact that some of Israel had been cut off ? But Mr. Wilkinson, singularly enough, forgets passages which seem to conflict with his private opinions.

This was not, however, such a "cutting off" as severed them from their descent from Abraham, Isaac, and Jacob. They were not "cut off" from their natural parentage or ethnic relation to each other. They were still Israel, although Israel suspended from covenant blessings with the God of their fathers. But in spite of their cast out, disowned condition, they were "beloved for their fathers sakes." They were not finally cast away. They were cast away for a season until they should seek the Lord in the land of their exile, and while they were thus out of covenant it was impossible they should carry about with them the sign of the covenant, the seal of the Divine favour.

This was the case with Ancient Israel of the Twelve Tribes when, for forty years, they were under punishment and Divine displeasure in the wilderness while Moses was their leader. From the time they were placed under that curse until they entered the land of Canaan under Joshua, none of them were circumcised. This did not deprive them of their position in Abraham. They were not by

this "cut off" from the title to their inheritance. On their entering the Land of Promise, however, they were all forced to submit to the operation. So that the neglect of circumcision does not denationalise, whatever Mr. Wilkinson may suppose it does.

THE LOST TRIBES.

Some of our opponents are so pusillanimous as to find fault with us for using so commonly the phrase "The Lost Tribes." Mr. Clifford makes the following complaint about it :—" From the frequent use of this phrase among the Anglo-Israelites one would imagine it occurred again and again in the Bible ; but it does not occur there even once." This is serious. But still what has that to do with the question ? Suppose we chose some other name by which to distinguish them from the Jews, and called them the "Assyrian Captives," still we would be liable to the same charge. If we called them "Divorced Israel," we should be no better. If we named them the "Tribes of the Dispersion," there would be the same fault to find. Should we call them "the Kingdom of Israel," our amiable friends would tell us that it had ceased to be ; and so on. Indeed, it would be very difficult to find a name for them which those disposed to be hypercritical could not say something nasty about. But Mr. Clifford and his friends should know that we have neither made, nor have been the first to apply, the name "The Lost Tribes" to the House of Israel. That name has been commonly used to designate the "Ten Tribes" for centuries. Ages ago the phrase was common in the language of preachers, and Milton has cast the idea in the following line in *Paradise Regained* :—

" Ten sons of Jacob, two of Joseph, lost."

We have simply employed the words as they were being used before our subject was thought of. We have made no new use of them, but have just kept them as we found them ; if this be a fault, then we meekly bow acknowledging its justness.

But were The Tribes of the Kingdom of Israel not lost ? Can Mr. Clifford, denying the British to be those tribes, point to a people whom he can claim as being them ? Can he, discarding our view of their history, trace those Israelites through the records of the nations, and to-day say, "there they are" ? If he cannot do so, if for many years devout men, Jews and Christians, have been searching for the whereabouts of the "Lost Ten Tribes," how comes he to cavil with us for referring to them as "the Lost Tribes" ? If, as he says, "this phrase is a mere human invention, without any foundation whatever," why does he not blame the "human inventors," who certainly were not the "Anglo-Israelites" ?

But observe how terribly inconsistent is this objector. He tells us there is *no foundation for the phrase*, then he says that the tribes "*were spiritually lost*," and then he proceeds to affirm that "they are at this moment nationally *unchristianised*." That is just like saying, "The tribes are not *lost*, for the word *lost* in the Scripture use of it means *spiritually lost* ; but although they are not spiritually lost, they are *unchristianised*." Again, he informs us that "*lost* means alienation from God," followed by the statement that Israel has never yet, since the captivity, been joined to Jehovah, and still he maintains that to be *alienated from God* is to be *lost*, yet he denies its applicability to the tribes who have been alienated from God since 721 B.C. !

The facts, however, are just after this manner—The Ten Tribes became spiritually lost, by which they lost their title to Jehovah's favour and protection, as well to their home in Palestine—they thus lost their worldly possessions and their national name, which led in the course of a few years to their loss of historical notice, of national pride of ancestry, and of known locality. It may be said of them in a word they became *lost* in every sense of the term. And although they cannot yet be said to have been nationally united to Jehovah, they have at least been historically "traced and locally found ; and their national recovery from alienation is a matter for which Jehovah will be enquired of by them, to do it for them, and he is daily being enquired of for that purpose now.

ABOVE TWO THOUSAND TWO HUNDRED YEARS BEFORE CHRIST.

Mr. Clifford is much indebted to Pinkerton's *invaluable* dissertation on the Scythians and Goths for some of his objections to our arguments, and regretting his inability to quote largely from this "invaluable" volume, he remarks, "I must, however, observe that, in his third chapter, he proves from ancient authorities that the Scythians, from whom the Sacs, or Saxons, or Sakita, sprung, were well known above 2200 years before the Christian era"! Perhaps this valuable, or invaluable, piece of history is supplied that we may judge of the genuineness of Mr. Clifford's authorities, and may at the same time observe how credulous he is when things seem to be according to his way of thinking! Pinkerton asserts, and Mr. Clifford believes, "that the *Scythians* were *well known above two thousand two hundred years before the Christian era*." Now did ever the critical J. B. Clifford, M.A., think of what period this must have been? Let us see with what known events in sacred history this would agree. *The Deluge* was upon the earth 2348 B.C. *Heber*, the ancestor of Abraham, was born 2281 B.C. *The Tower of Babel* was commenced 2234 B.C., and *The Dispersion* of mankind is placed at 2217 B.C. So that according to these critics the Scythians are proved from *ancient authorities* to have been *well known*, at least before the Dispersion! "To have been well known," must mean that they were a distinct and separate community, while as yet all mankind were unseparated, and of one tongue! May we not ask for the production of those authorities who can prove this matter? Why are their names withheld. To whom were these Scythians known, and who has related the fact. By what were they known or distinguished from the undispersed family of man which began the erection of Babel? We thank Mr. Clifford for reminding us of the lines which he quotes—

"The world is naturally averse
To all the truth it sees or hears,
But swallows nonsense, or a lie,
With greediness and gluttony."

Were it not, however, for such gluttons as our objector, there might be less trouble with the world. There are some men whom the world seems to look upon as trusty guides in these matters, and those trusted persons are they who have in all ages nurtured this aversion to the uncovering of truth. They cling to their early opinions, and seem to dread all sorts of evils are approaching when some bold and resolute man dares to disturb their slumber.

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